Name Richard B. Gregg

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Richard B. Gregg
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ANDOVER THEOLOGICAL SEMINARY

In Charles E. Merriam's "Political Power"
(New York: Hill; Whittlesey House 1934) some of
the important symbolisms of government are
given as:- memorial days and periods, public
places and monumental apparatus, music &
songs, artistic designs (in flags, decorations,
stationery, uniforms)
story & history, ceremonials of an elaborate nature,
mass demonstrations, with parades, oratory, music.
(Cf also his "Making of Citizens"). The "miracle of
power"

He suggests that symbols may be "interp-
retations of experience".

In regard to mass demonstration (p 109) he
says there is a double effect (1) of power im-
pression on the individual, & (2) of personal satis-
faction in participation.

What he calls the "credenda of power" are not
on emotional but on rational plane. They
are the reasons which oblige the addict to give

assent to the continuance of authority.

Among what he calls the "shames of power" are (1) violence, cruelty, terror, arrogance (2) hypocrisy, deceit, intrigue, (3) corruption and pimping, (4) inflexibility, stubbornness, (5) backwardness, tardy adaptation to progress, (6) division, impotence strength
All of these exist the last are found among the Jats in India.

p. 163 "In any group, unconscious of it strength they may be there is a road toward the obstruction of their rulers and their rule's plans - by doing nothing or appearing even in artistic ~~fashion~~ fashion their disapproval and dissent. I am not speaking here of illegality or of revolution. The reason why this is not done more frequently are chiefly the innocence of the group regarding

the power they really possess, the drawing off of their leaders as they rise to consciousness of ability, and the counter-measures of attraction taken by those in authority to offset the dangerous tendencies of ill will and indifference." ~~the views~~

p. 166 "In the end the government cannot prevent human aggregation and association, and if it does foolishly endeavor to do so, the blow recoils against the government that directs the tactics of suppression."

180 "Punishment and even death are not effective in moments when the counter-values rise up against them and lead men to despise suffering and defy death ..." "The personal appreciations of the governors who administer punishment may be matched by the counter-appreciations of

those who are punished; and, when this is true, the oppressed may derive as much satisfaction from their side of the experience as do the power group from theirs. The rebel and the resistant build up their own world of miranda and credenda, their own symbolism of action. ...

"Power is not strongest when it uses violence, but weakest. It is strongest when it employs the instruments of substitution and counter-attraction, of allurement, of participation rather than of exclusion, of education rather than of annihilation."

305 "More obviously than ever before, power is held by those who understand the action of masses of persons and the inner secrets of human personality, whether knowing these data scientifically or intuitively.

Sep. "Is morale more important than money?"
a very important q.

Jan 31. 1935 Reading the speeches of Indian Liberal Assn re J.P.C. report suggests that they sense their importance very much now that Gandhi has taken pressure off the Govt & let them stew in that for awhile & maybe they will become more friendly to Gandhi. Might not my book help them in this frame of mind & find them now more sympathetically disposed to Gandhi? They were feeling fine at the R.T.C. because they thought they possessed power & thought they could, by being go-betweens, win a sure position for themselves & pry concessions off both sides.

There are different kinds of symbols, -

visual, auditory, motor, and less commonly smell (of incense) and gustatory (wine). Some combinations of these. A French writer says that the kind of symbols we use in sleep are different from those we use while awake, & this difference accounts for forgetting of dreams. That we can remember dreams by finding what type our dream symbolism is & learning to think in that. Also that our type of symbolism as a child is different from that used as an adult. He says Christ "Become as a little child" implies relearning childhood symbolism. Children & animals before abstraction think by sensory images, not by symbols. Symbolization is the process of becoming conscious (?) or of thinking (?) Or of becoming more

clear in thought. That we can learn to talk to animals by learning to think in sensory images. That even our inner organs have a symbolism in which to express themselves.

Ruth Benedict "Patterns of Culture"
Houghton Mifflin, Boston, 1934
p. 30. "Warfare is another social theme that may or may not be used in any culture. When War is made much of, it may be with contrasting objectives, with contrasting organization & status to the state, and with contrasting sanctions. War may be, as it was among the Aztecs, a way of getting captives for the religious services. Since the Spaniards fought to kill, according to Aztec standards they broke the rules of the game. The Aztecs

fell back in dismay and Cortez walked on into the capital.

"There are even greater wars, from our standpoint, associated with warfare in different parts of the world. For our purpose it is sufficient to notice those wars where organized war to mutual slaughter was waged between social groups. Only one fundamental rule was made it intelligible that a state of warfare should alternate with a state of peace in one's links dealing with another. The idea is found common over the world, of course. But on the one hand it is impossible for certain peoples to conceive the possibility of a state of peace, which in their notion would be equivalent to an admitting signs of weakness into the

category of human beings, which by definition they are not even though the excluded tribe may be of their own race and culture.

"On the other hand, it may be quite impossible for a people to conceive of the possibility of a state of war. Rasmussen tells of the Alaskan tribe with which the Eskimo met his opposition of one custom. Eskimo may well understand the act of killing a man. If he is in your way, you cut up your estimate of your own strength, and if you are ready to take it upon yourself, you kill him. If you are strong, there is no social retribution. But the idea of an Eskimo village in battle array as a tribe against a tribe, or even of another village being foci for joint in outlook warfare, is alien to them.

All killing comes under one head, and is not separated, as one is, into collusion, the one murderous, the other a capital offence ---

32 "War is, we have been forced to admit even in the face of its huge place in our own civilization, an asocial trait. --- War in our own civilization is as good an illustration as one can take of the destructive lengths to which the development of a culturally selected trait may go.

35 "Warfare is not the expression of the instinct of pugnacity. Man's pugnacity is so small a part in human equipment that it may not be given any expression in inter-tribal relations. When it is institutionalized, the form it takes follows other

groove of thought than those implied in the original impulse. Pragmatism is no more than the touch to the bell of custom, a touch also that may be withheld.

Frederick E. Lumley - "Means of Social Control" - Century Co., N.Y. 1925 says that physical force + human symbols are the two means of social control. Force alone is impossible. Symbols are "swifter, more economical, more personality-expelling, more order-promoting. Modes of stimuli. Means of communication. Impinge on feeling, thought or action or any combination of these. Thousands of symbol organizations. May be classified as to aim (e.g. elucidation, suppression), ease of use, cost of operation, clarity of meaning,

degree of mechanism needed, degree of intimacy involved, results

The symbol systems Sunday dinners are Rewards, praise, flattery, persuasion, advertising, slogans, propaganda, gossip, satire, laughter, calling names, commands, threats, punishment.

"Agape and Eros" (A study of the Christian Idea of Love) by Anders Nygren (Swedish) trans by A. J. Hebert SPCK & London Macmillan New York 1932

Suffering → Physical + mental

suffering is an acute form of unfulfilled self-sacrificing work. Work is, at first, uncomfortable. By getting used to it & understanding its meaning and purpose we can come to even enjoy

it. Probably this can be done with even the intense form of voluntary sacrificial v.v. suffering. But by putting in a number of years of constructive work building up unity, love & respect for personality we can build up such social power & solidarity, a structure as to avoid much physical suffering. Each prepares for & helps toward the more of the other & toward a better world. See p. 239 of the V book. But this work must not be inconsistent with these principles. It must go to bottom of our present evils & not stop with the root & branch. This helps explain the validity of the Indian belief in validity of tapas. Self-sacrifice is the way of getting rid of accumulated

at the same time building up unity.

I of a gel culture in N.V.

If we who are privileged do not simplify our lives & go to help & then to lead the underprivileged, then the Communists & some other who do believe in violence will win them over by other kinds of service or by more identification, — & then we will be attacked along with the rich & will find ourselves either abandoning our N.V. duty, or indirectly by calling for police protection, & then getting killed & injured in the melee & hated more by both sides as violence & cowardly. The fate of the liberals, — trying to straddle

to have ideals & yet not pray for them with suffering & sacrifice.

"The Science of Psychology" by Raymond H. Wheeler. T.F. Crowell Co. New York, 1929. Excellent. $3.75

Saying that the kingdom of God is within you is in part a way of saying that means & end are one.

Quotes from "The Practice of Christianity" by the author of 'Pro Christo et Ecclesia' - Macmillan, London, 1913.

pp 59, 60 "Consider what class of virtues are connected with, and as a matter of history have been exercised in, bad activities. They are courage, sincerity, loyalty, esprit de corps, obedience, self-denial, temperance, and that amount of kind-

(2) heartedness that makes a man benevolent to those who do not contradict him. All these are required in every unjust war, in every form of political oppression, in religious persecution, in corporate communal crimes. The same is true that is looked only by those who break the laws of right they themselves recognize.

"And these virtues are running alike to any strong corporate action and to any individual who by his character would exercise power. By such virtues men make themselves potent instruments either of good or evil, and in either case they remain in themselves virtues; for it is a noble thing to be a good instrument than an indifferent or a poor one. But these virtues, though they make a strong character, do not of themselves make a good one; they need a supreme virtue to

regulate them if the character possessing them is to be called good. It is clear from our Lord's parable that he admired all these virtues, but did not exalt them as we do. ---- We do not sufficiently recognise that many virtues combined do not make goodness. If the worst deeds the world has yet seen have been done by characters which we today, with our Christian education, 61 are still apt to call 'good', it is clear that we have an inadequate notion of goodness.

[*Religious permutations]

63. --- "It is also true that humanity knows many heroisms, many passionate affections, which for shorter or longer intervals unify a man's whole being and inspire him with an unswerving loyalty to many a purpose 64. that he believes to have the divine sanction. We may believe that the ideal [illegible]

Character must have differed from other men in having been in this regard perfect where other men have only partly succeeded; but to speak as if loyalty and obedience and self-denial were never perfect in other men - to miss the mark. The mother to her offspring, the savage to his tribe, the Roman citizen to Rome, the Christian to his nation, the early soldier of the Crescent to Mahomet, the Jesuit to the mysteries of his order, ---- have been undoubtedly loyal with an undivided loyalty that death itself did not dismay. All these have offered, often for long periods, undivided allegiance, with no introspective wavering, to what stood to them for God or God. The main difference between such loyal or ultra-loyal men and Jesus Christ lay in the

difference between His might into God's will and thine.

"I think it will be found that the key to the difference between our Lord's might into the will of God and all previous conceptions of Divine law is just the tenderness of heart, the constant impulse to loving-kindness, which is so obviously the basis of his thought and action. ---- All that He speaks of as good may be summed up in the phrase, the tender heart. [But he simply would not say not good, - that only God was good.]

p 65.

non-sequitur

The father who gives good gifts to his child-

66 ren is spoken of as the average father, and is yet elevated as the type of God. The little child that clings and confidingly trusts - the strong manly child - is elevated into the type of the enlightened and

There is the kindliness of friendship that will not deny a neighbor's appeal, a friendship which any ordinary man is said to possess, which is used as the type of the friendliness of God. There is the free, unwinded mercy of judge or mediator or taskmaster, held up as the type of the generosity of God. So that we have the natural kindliness and trustfulness of human nature exhibited, not only as good, but as the only foundation of goodness, the essential of entrance into the Kingdom, the only garment in which the soul may remain in the Kingdom. He spoke to all men everywhere as though they all had within themselves the direct heart knowledge of love and neighborliness and mercy which existed from the foundation of nature to

which He always appealed. ----

67. "The distinction between goodness and badness of heart as equivalent to tenderness or hardness is so instinctive, so simple, so common, that we overlook it. ---- Yet the little child and the simplest savage call tender-heartedness good and hardness bad. Severity, cruelty and oppression are to the simplest intelligence all bad; kindliness and loving conduct all good. ----

68 ---"Good-heartedness, when not strictly limited, is movement to any community man has yet organized; it has often been regarded as a sin, always as a source of blindness. At our highest point of civilization we have regarded tender-heartedness as the purest virtue only when calculated by, and under the regulation of, reason. We

have never regarded it as a source of divine light, and not seem to worship it ...

69. "It is unquestionably true that in the world as it is, neither man, woman, nor child can follow the promptings of the tender heart to the exclusion of the hard heart without suffering the loss of material advantage. ... In the world as it is, the loss of all material welfare and life itself may always, and often must be, the first result of the Kingdom in which there is no middle men or shadow of turning: but that was just what Jesus foretold.

"Before the life of Love can flourish in a sensible and natural way, this world of our present social system, and in the last, the whole, and the corruption of God,

must pass away, and a new earth and a
?. new conception of God must come in its stead.
~~Ibid.~~

112. "His offer of salvation was conditional; it depended on a corporate repentance from all acquiescence in evil. ---- Saving history springs naturally from this revelation of God's love and power; and the strength of man's corporate impulse of faith and loving-kindness is the means of God's power on earth." ---

p. 196. "The average man has too good a heart to hoard a penny when he is walking shoulder to shoulder with a starving comrade; a man made to be abnormally selfish and callous to do it. The average woman will not lay by a store while sick and hungry neighbors are within sight or call. What we call thrift -

the saying by for future use - can only be accomplished by the average person when he or she is mentally fenced off from poorer neighbors; and this fencing off can only be kept up by the average man when he is convinced that there is some immoral quality in poverty.

"The proof of this is that this gospel of thrift has seen how the gospel of the very poor - the savage who never attain to golden wings. They are always sharing their last crust, nursing each other's children, tending each other's sick. It is not because they are in their capacity more virtuous than we that they cannot withhold their lavish alms; it is because they cannot get beyond

out of reach of their neighbor's pain, because they cannot even imagine that he is morally worse than they are themselves when the facts of his life are before their eyes.

"On what, then, does our extraordinary idea of the moral merits of saving money — of economic independence depend? It depends upon the shuttered windows of our homes and our hearts, upon our higher degree of material security and our lack of sympathetic imagination. . . .

19 8. "There is no great religious teacher who has not enjoined upon men to share their bread with the starving: Moses threw away the ~~[illegible]~~ riches of Egypt; Gautama sold all that he had and gave to the poor; Zarathustra bade the

tribal life. [Mohammed, X, Buddha, St Fr.]
Where, then, do we get this gospel of
Christ which our Christian Gospel
explicitly and implicitly condemns?

106. "In every known compilation of our
Lord's precepts we find that the
commands not to fear, not to be full of
care, not to struggle, are not considered
as independent of other commands, or
without being connected with the
promise of the Kingdom. If we take, in
this same chapter of St. Matthew,
verses 19-24, we see the moral conditions
under which the commands not to be
full of care for food or raiment are
to prevail. Heaven is to be loved; mammon
is to be overcome; all are to live with
the one purpose of serving God."

214-215-216

~~20x9~~ " 60

While it is true that in all departments of life limitations of time and strength make the exercise of a certain special choice among the personal offices, spiritual and material, which we can perform for one another, men are so made that the transfer of such help between them is multiplied by common lack and common limitations though these are not experienced by all in common measure. Conditions so much common to all involve always potential, and often actual, reciprocity of help. Further, whatever a man gives of personal help means a closer fellowship, and therefore enlarges his own experience and refines his heart. The spirit necessary to personal help, passing through him, makes his being a door the

irrigating stream the thirsty field.
The relation produced by personal
help and the relation between the
rich man and his subscription list
or the distant needy represented
thereon, are obviously different.
Wealth acquired by artificial condi-
tions gives artificial power; and
while the rich man holds the
life of the destitute in the hollow of
his hand, his generosity is restric-
ted by no personal relation with
the recipient, it is veiled by no
corresponding limitation in himself,
and so represents no potential
reciprocity.

"For a rich man to sit refusing half the
worthy applications for money that he receives,
exercising his own petty judgment or taste as

to whom and when he will relieve wretchedness or put a spoke in the wheel of reform or custom pay, when and when he will refuse to regulate confusion – this must be a terribly endangering power; and yet it is one that the rich man, if conscientious, cannot elude. To play the part of Providence, to imagine that he has the right to withhold his hand when the cry of need reaches him, to pick and choose his protégés or his favorite charities – this, which is quite a necessary duty imposed by our present system on the benevolent rich man, must, of necessity, be a degrading process. Suppose that a man sat eating a full meal with a table full of hungry men around him, each as worthy as himself; and, having more than he could possibly eat him-

self, occupied himself in deciding which of his fellows he would leave hungry, and to which he would give an occasional tit-bit, and to which he would give a partial meal, while all the time he went on eating plentifully himself! Are we not sure that when that sort of thing became habitual he would have become hardened to the hunger of others, hardened to the idea that he was justified in the capriciousness of his gifts and in the continual satisfaction of his own hunger, an unconscious megalomaniac?

All of us who are spending on ourselves more than is needed for our social efficiency are partakers in this iniquity. We are at a feast at which we are over-eating, while men and

women as good as ourselves, and little children, are looking on, hungry, very hungry, many of them dying for lack of the good things at our feast of life. --- Our feast includes art and science and religion among its dishes; but no art, no science, no religion, can really refine our feelings while we retain such habits of life."

[But even he who has no money, & only himself to give to the poor, has to pick & choose, & he too has more than the poorest. It is not the picking & choosing that is vulgar, nor the having of inner gifts to give, but the holding control & possession of more things or money than I can use. That is "ill" & not to others.]

"Vulgarity attends the abuse of the rich. Vulgarity may seem a harsh

word to us here, but our language affords us better. The blindness or crude estimate of things in general, which we call personal ~~ignorance~~ unconsciousness, is always unconscious, just as personal refinement is always unconscious; but the more refined person is conscious of a lack in the other of which the other can have no consciousness; and we find many of the truly poor in spirit among us who are thus conscious of our lack. --- Our present system, based on selfish thrift, is a wheel on which we are all broken. ---

222-223. ") Our ascetics have erred in refusing to see that there is a degree of poverty and material degradation which benumbs the spiritual life, as our material hedonists have erred in

refusing to see that there is a degree of
wealth and a material exaltation which
also deaden the soul." [and of the mind?]

225. "The evil of wealth seems to lie in
having more than one's neighbors; and this
seems to be a bad material condition,
not a good one. ---- What is degrading in
our notion of thrift is the idea that it is
man as a unit, and not mankind, for
whose benefit the wealth is produced.
As long as thrift means corporate pro-
duction for corporate advantage — as it
did, e.g. in the ancient agricultural
tribe — it is wholly desirable. It is
only in its dealings with other com-
munities that a thrifty corporate
community can become selfish, pleas-
ured, brutal, + vulgar. If we can
conceive of a universal community where

thrift only raised the material standard of living and increased the common store, such thrift would be ennobling rather than debasing. It could mingle with the highest standards of artistic and scientific work, and all its activities could be part of Christian worship.

235. The law of God is far too great and splendid a thing for individual grasp or individual fulfilment. As long as laws and customs are wrong we are all more or less responsible for the wrong; as long as corporate opinion is wrong we are all more or less blinded and infected by it.

[the persistent attempt to mend as well as individual corporate & goodness is the way out.

238-239 "Let us imagine some fairy spirit in a mythical world, who knows that the creative power that upholds him and his world is a power intent upon universal well-being, and knows that this creative power can only work in so far as it is relied upon and cooperated with. How could such a spirit ever experience fear? To fear would be to cease to rely upon the upholding power, to inhibit its working, since the power can only work in response to reliance. How could such a spirit ever feel ill-will or anger? Because such a feeling would prevent cooperation, and inhibit the working of the power which made for universal well-being, in which its own well-being was included. ---" God is that power that makes for

universal well-being, which will only work when relied on and cooperated with. --- A system P under which does not know limitation when its conditions are complied with. --- Power unlimited except as limited by man's failure to cooperate.

We must make Tennessee more thorough and wider in scope, carry it into production and distribution (economic life & and social life), to enable it to win. Yardley does this. ∴ to simplicity add Wheels and TVR. Since corporate evil is an environment is so great a handicap, we need to work out corporate simplicity, corporate wheels, corporate non-violent restraint, corporate sentiment and action. Think

all these things through and develop fully
act all these.

~~The~~ Ie of K. An important element
in Khadi is that it helps the poor to
help themselves; it respects their personalities
& stimulates ~~and~~ potentialities, creates self-
respect, self-reliance, self-support, economic
independence, — all qualities necessary
for a fine personality & all qualities
which capitalistic industrialism injures.

Simplicity & khadi by leaders are
an automatic device to prevent them from
getting too far away from rank & file, so
they never will sell out.

To be had from the Mennonite Historical Society, Goshen College, Goshen, Indiana, postage extra.

Menno Simons Complete Works, Elkhart 1871, $3.50. - The only complete Engl. ed.

"History of the Mennonites", Phila. 1888. by D. H. Carnel $1.50. Small remnant, mostly out of print

Soon to be published "Pacifism among the Mennonites, Amish Mennonites, and Schwenkenfelders of Pennsylvania to 1783" by ~~to be~~ William J. Bender. 60 pp.

Re. M.V.R. - the usual objection, "What would you do if somebody assaulted your grandmother" is a rationalization of an emotional or ~~[illegible]~~ instinctive impulse. ∴ ~~It ought to be an~~ The underlying attitude

needs assuming as much or even more than the objection so framed. Rational answers would include statistical ones such as How many grandmothers have you ever known to be so assaulted? They would then reply that it is the principle involved, not the actual amount of likelihood. The q. leaves out any ability of grandmother to care for herself by courageous r.v.r. Cf. Louis's grandmother in Sherman's raid. The r v r of the victim herself or herself is apt to be more effective than that of a person on their behalf

Is all argument "on principle" merely of an underlying subjective emotion?
rationalization? Probably no more than all reasoning is "rationalization".

Quote from Charles A. Beard —
"The Open Door at Home" — Macmillan
1934.

p. 110. "Although, judging by the history of wars and revolutions, physical force may play a role in the making of future institutions and adjustments, violence has its own limitations. It may lead, as Marx & Engels pointed out in the Communist Manifesto, to a destruction of both parties participating in it. Force has no assurance of successful outcome. Moreover, it is certain that the wrath of men and women cannot provide them bread, cover their nakedness, give them shelter, or maintain any culture save that of the barracks. This is particularly true of a nation that is compelled, if only by the

necessity of defense and war, to make use of the delicate and rational mechanism of technology, physical and social. After violence has triumphed ~~and~~ or exhausted itself, the rationality of technology must be valued and maintained, if anything like an industrial civilization is to be continued and developed. --- When the wrath of violence has burnt itself out, the small voice of reason, moderation, patience, research, and experimentation, will still have to be heard. Otherwise our rich civilization as we now have will disappear."

~~p. 416.~~

215 416 "The first step in providing for a consideration of national security concerned as economy is negative in character. It means

clearing the intellectual atmosphere, emancipating the mind from the clichés and typomical phrases of traditional economics, politics, sociology, and international diplomacy. The survey must be clear, positive, and uncompromising, for not one of these so-called disciplines begins by posing a good life for the American nation defined in terms of produced goods, permanent improvements, commodities, food, clothing, shelter, ways of industry, and economic institutions, and then proceeds realistically, with the aid of applied science, to inquire into the best means of attaining these ends."

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216 "Equally necessary at the outset is a clear map of the majors and verkings of

~~230~~ 306-307.

"That violence, underpaid, revolutionary, and international, may intervene in efforts to bring into being an economy of abundance and security is certainly among the possibilities of the immediate or distant future. That it will, or will not, is not, and cannot be, known, as the coming of tomorrow's sun is known. But whether it does intervene or not, violence leaves unsolved and unsolved the fundamental problem of giving effect to the potentialities of the industrial arts, technology, and resources in the United States. Before violence begins, the issue presents itself as a problem in engineering, morality, and social conduct. After violence ends, if any reason is left and the possibility of social conduct has

not been dropped in age and talent the issue will still remain as a problem in applied engineering rationality and social conduct. In the science of probability, as it now stands in contemporary thought, there is no ~~summary~~ that prolonged and extensive inquiry, communicated from international, will not make the employment of social and engineering rationality out of the question for a thousand years. Those who think they are are men of mere fancy.

cf also pp. 216, 222-223, 230 for good points.

At Pueblo Hill, my term or pamphlet ~~exemplars~~ other than ~~stage~~ founders of religions should be made to stir the class

by power of example. The one on pariform in the different religions should try to meet the need of dynamic, supply it, give a more thorough grounding and stronger deeper conviction both intellectual and emotional, ~~the~~ and thus strengthen the sentiment.

The A. F. S. C. is a lay organization of a religious sect, for purpose of social service & reform. Each church should have such a side organization they do. They may lack some of the self-righteousness & spiritual pride & complacency that exist in the churches. Leaders, having no professional sanctity, may have a little less of this than the sectarian churches.

If willingness in identification

of myself with the given purpose, then one way of consciously stimulating the will is to study a purpose until one realizes how it involves or impinges on every side of one's personality (being) & life. Do this with W.V.R. & its concomitants.

Re attitude of early Christian church toward govt. re I Peter 2:13-17 and Romans 13:1-7

By analyzing W.V.R. and the different depts of life + showing how closely & importantly it impinges + is pertinent to each part of life you ~~must~~ identify it in imagination with each part of life & ∴ make it easier & more probable for the student to identify his

personality, his whole being, with
love as a purpose. This, it is said,
is the critical or essential element in
an act of willing. ∴ This provides
the dynamic. This is the way that
Bob Valentine did with his industrial
audit outline, & got me 8 others.
Have applied it to all sc. depts of life,
e.g. consumption to be governed by simplicity
& small scale (humility); production & distribu-
tion by small scale, (simplicity), swadeshi,
khadi (self-respect, self-reliance), decentralization,
unity of life ahead of unity of nature, love,
mutual respect,

In "A Search in Secret India" by Paul
Brunton London 1934 (Rider) a guru
told him ~~to trace thought~~ not to try to
suppress thought but to trace thought

to the place of its origin; watch for the real self to appear and then your thoughts will die down of their own accord.

Since sentiments and symbols govern mankind, ~~get to it the~~ throw much energy into (the creation of) ideas & sentiments. Find out what people create symbols. Probably artists. How to select them, for the symbols must be true. Requires great nobleness to truth, awareness of need, energy of need.

Since a sentiment needs careful & thorough organization & careful nurture & time for growth, I can't spend my life on denial.

oping a fully rounded, thoroughly integrated, highly energized sentiment + understanding of n.v.r.

Read stories of Hero + Fascist + other cruelty to see if in fact goodness + kindness does not touch them.

Having little (simplicity) is not a cause for commiseration or self-pity but should be considered a positive value.

To help integrate the identify people's skills with n.v.r. make it clear how n.v.r enhances human dignity, human significance, human power of the person who uses it, it great value + how it uses the great virtues to gain respect + trust of all mankind.
How it is related to the community + nation + the largest ends.
Then the personality will want it

If I lose my ego sense, my sense of separateness, & attain a living & constant awareness of unity, of God, of the Self, then automatically I do God's will, as an inevitable result ~~automatically~~ I am guided aright.

To get this sense I must rise beyond space & time. Uniting the ~~mind~~ thoughts is a means of getting outside of space & time.

If I am in view of the fact that in no country are trade unions revolutionary in either purpose, function or structure, nor are their leaders revolutionary, and of the further fact that the Bolsheviki took about 30 years of organizing, study, debate and education before they put across their successful revolution, a band

of n.v. writers can afford to spend a good many years in preparation, too, mostly quiet and obscure, with occasional demonstrations.

Write up larger national policies involved in Le of L & agrarianism.

"Agrarianism" - A Program for Farmers. by T. J. Cauley, Prof of Ec., Ga. School of Tech. U of N.C. Press, Chapel Hill, N.C. 1935.

Politicians want quick action. They can get quick response by using fear & cupidity and therefore these two motives they use most. It takes longer time to build up love.

Just as in case of simplicity pamphlet work out a discussion of each of the sentiments, to be a part of the training for N.V.R.

—

Find out from Books some history re N.V.R. also re continuation of discussion of mutual aid. Geology is good on that. Look up Tolstoi's books to see if he printed stories of N.V.R. See his fables for re sentiments.

—

When people cannot escape from competitive capitalistic net of ideas. Holders of power will hold it despite the failure of the system. Even tho starvation + breakdown go on all around

them they will hold to their powers.
Power is what they want. No matter
how appalling the ruin, no matter how big
their own losses, no matter how inefficient
the system is demonstrated to be, no
matter how much ~~ruin~~ unemployment, starvation
& woe ~~exist~~, - they will cling to their
powers. Prolonged starvation & ~~&~~
unemployment will take the heart
completely out of the masses. No
rebellion from them. They will come
to be intelligent leadership from middle
classes. Gandhi method necessary.
need hope

"The Frustration of Science" by
Hall, Crowther et al. Allen & Unwin 1935.
Intro by F. Soddy (Norton Lib)

Because the Indian tradition is embodied in the peasantry, it is really fortunate that the Br have not "educated" them because otherwise the tradition would have been lost. Probably the simplicity caused by extreme poverty has had its use here too. Hospitable and kindly. Close to nature.

Maybe the Hay diet prevents more vitamins in process of digestion.

You cannot conquer falsehood by telling other falsehoods, but only by telling the truth. You cannot conquer ugliness by ugliness, but only by beauty. You cannot conquer evil by returning evil for it but only by returning good. Probably the reason for the confusion when

it comes to violence & evil is because the frustrations & repressions of life make us break out into violence for relief. So to end violence we must find ways of relief in action. Hence the necessity for constructive programs. Hence manual work - hence simplicity.

With Wilma Shiddel could discuss why simplicity, why manual work, why inner discipline, why no in class struggle.

To Since older men can go to village & keep their ~~in~~ anchorage for rest of their lives, & may not be so subject to evolution as younger men, try to work out an appeal & mode of merging them for such service, as well as for young men.

~~Another re~~

Diet + health are very important to social reformers. Diet especially, I believe. If you are going to identify yourself with the masses, live truly simple, do without comforts, suffer cold + hardships, you must be physically well. ~~You~~ You must cut down the ~~cost~~ rising cost of illness, must decrease doctors' + dentists' bills. If you have children, in poor districts they will be more exposed to diseases of certain types than if they are protected. Of the missionaries in China who tried to identify themselves with the Chinese + whose children caught + brought into the compound all sorts of infectious diseases. ∴ Also

social reforms must have a practical impression & simple forms of constitution. E.g. Gandhi's cult consider a denial of right soil.

In connection with ~~text~~ concept P.H. on n.v. as an element in different religions, read to them the passage in Healing & Compromise regarding the meaning of a thought coming to you.

Symbols are analogies. Poets are strong on analogies. Artists deal in analogies. A strongly poetic, artist with social sentiments ~~and~~ & wide experience of life ought to be the sort of person to create ~~power~~ effective racial symbols.

Being n.v. to an angry violent person often makes the latter still more angry. This happens when the n.v. person is self righteous, also probably when the outwardly n.v. person is really angry inside. Cf. Mrs. Findlay's experience. If she was angry, though keeping self-controlled, he was very angry, even tho she could not see that she revealed her anger in the slightest. As soon as her inner attitude lost all anger & became completely loving, his anger vanished. Shows how subtle the transmission is, & the necessity for abolition of anger.

She could see an outburst of anger coming in her long second days ahead. It had a dark but clear shine. It would get

muddy, & the whites of his eyes were clear, & a little edge ~~was~~ rasp in his voice. The father could not detect it.

He cursed himself of old when he married a girl also with a hot temper. He remembered the effect on himself of his mother's gentleness when he used to be angry, & applied it to his wife to help her, & found it worked. The combination of a new strong feeling (love) plus idea & memory of effectiveness of gentleness &c &c.

The offer of Indian Congress to help in Delta conditions will enhance its prestige. If you decline the offer, all decent Indians will see still more clearly the impossibility of cooperation. Their unity with Congress & with you will be enhanced. Step by step they are being compelled to use G's method & leadership again.

~~Things~~ A man's acts may be logically inconsistent with each other but organically consistent, that is, the later one may be wholly natural and right because of the growth that has taken place.

But even Jesus may have been the not perfect man in one sense & yet not have been perfect at every moment. He may not have been inspired at every moment. It is his inspired times we seek to see.

Gandhi's burning of foreign cloth made the British angry. Does that make it wrong? Any misunderstood action (and a large number of far away acts must be misunderstood) may cause anger or

fear. But we may not stop action on that account. Do you want to make yourself understood, let lapse of time & latitude bring the understanding. So to disapprove of Jesus acts & saying because they angered the Pharisees is not sound procedure.

~~Christ~~ the manner of X's upsetting the tables of the money changers, the delicate subtlety of posture, expression in voice, eye & face may have made it quite clear that he was not angry & ~~Z~~ may not have caused anger among those money changers present. So perhaps a child may be shaken without anger & not resent it. Very delicate situation.

Anna Friedman told me of a Harvard prof. who makes frequent trips to Africa to get museum specimens. ~~Lately~~ He took his wife last time & they were in wild country with about 50 Swahili bearers. While he was absent for part of a day they became threatening & said they would strike & leave. Just then he came & they demanded their pay & announced their departure. He said instantly that he was quite ready to pay them but first would they please wait a bit while he & his wife gave them a farewell feast. He & she unpacked some special canned food & gave the men a grand feast & then he paid them all in full. Instead of walking off they all settled down satisfied & chatting & after a few hours he called them to

more than to next place. They all pushed up their leaders & started off. By this acting he proved to them that he cared more for their welfare than his own & his wife's safety. They saw they could trust him & so they gladly stayed.

In a revolution attempted in a modern industrialized nation the Communists would not be able to seize power by corrupting army or the munitions workers partly because army will be small, professional & relatively well paid (or at least its essential arm will be, as in India), the struggle will be so short that even a mixing in munitions plants will not stop action of army, ~~[illegible]~~ The failure of

the Communists to do this in Germany, despite their great strength there proves it. This is similar enough to the proposed situation, while Russia was very different. In modern industrialized state there is so much violence, so much reliance on fear in all working of life, that they who can produce most fear win.

Morgan Scattergood is on special staff of Com + Govt, A F of L, Hoard (July 14) to help us get cases for industrial use of N.V.R.

May not the Gestalt concept of balanced whole organism suggest ways by which the individual can guard us danger without use of fear or anger. Psychoanalytic

a method of using ~~old~~ hitherto unused forces existing in human relationships & human personality. Also the social aspect of this. Work out the psychological detail of this. How to eliminate these two elemental energies & the elemental actions ^ (right or slight) which go with them. Work out individual comprehension of the developments in outer environment which have lessened ^ (the biological) influences of these. Put all this into the biological chap.

Probably N could implify her life more readily & fully in India than here. Every weather it would pull up too many roots.

Hatfield's idea is that fatigue & loss of energy are due to emotional & volitional conflicts. Religion by making

a matter sentiment & a complete integration will release immense energies for active life

---

I object to missionaries going to India professing to represent a Christian man, & not living a simple Christian life. Then ought I not to live such a life myself at home!

"Soliloquies in Solitude" by G. Santayana, has some fine essays on men.

"History, Psychology & Culture" by Alexander Goldenweiser - Knopf 1933

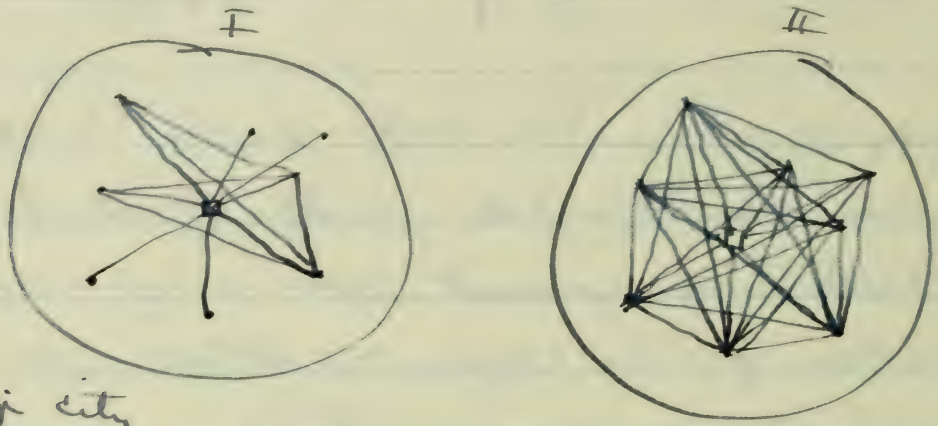
"An Introduction to Psychology" by Coleman R. Griffith - Macmillan N.Y. (Swarthmore Lib) 1934

"The Psychology of Wants, Interests & Attitudes" by E. L. Thorndike Ed. Appleton-Century Co. 1935

July 20, 1935 I'm inclined to think we are so stranded with ideas of violence that we cannot now make sound blue prints for a N.V. State. Why not let it grow without a written Constitution, as the Br. govt has grown? The new ending of armaments, any & any & air expenditures will release immense sums for education, health, old age pensions, unemployment & sickness insurance, maternity insurance & other social services. These would transform govt organization automatically.

Eval

End Problem explains of difference between small rural communities and city communities



large city

small county

"In I the square at the center represents a person, and the large circle the circle of his acquaintance. Each dot within the circle represents an acquaintance of the person at the center. The lines connecting these persons are the acquaintance contacts. Note that every small circle is joined to the central square. Four small circles are not joined to any other point the many are joined to three other dots, besides the central square.

This means that the person at the center knows every person.

The thickness of ~~mod~~ multiple relationships, their frequency & fact that everyone talks about everyone else makes that a highly strategic place to spread new sentiments & ideas & action etc.

His group of 6 psychic supporters, all holding a given idea or wish at the same time each day & when any one of them was in a difficult situation. sustained, encouraging and with good.

"Sit or sit with a thoroughly relaxed body; quiet the mind and turn it blank by emptying - for so long that nothing could be seen but grey; search for the 'spot' in the mind where the eyepiece

ible fountain of mental pictures rises to the level of consciousness. This 'spot' appeared as a 'fountain of ideas'. With intelligent effort & the months passed a 'feel' of that alive 'spot' became quite clear and definite. While that 'feel' was so delicate as to easily elude the focus of attention, practice led to a sense of comfort and power coming out of it, at times quite extraordinary. ---
the root of the conscious mind. ---
His training consisted in 'broadening the feel of it' -- using to symbolize ideas that always ways to wake up friendship in others.

Starting flow of thought & courage by daily readings immediately on waking up.

K of G is between you, i.e. in mutual relationships, as well as within you as an individual.

---

which has counted most, been most vital in affecting masses of men & human relationships, - Plato's Republic or Jesus' method of life. N.V.R. is a way of life. Though a blue print ~~map~~ of a future utopia may have symbolic value & help to focus people's ideals & feelings & will, query whether it is as potent as the other.

Under [illegible] diet would heavy manual work under nutritional work is difficult? I think not from my experience. The body will produced

would stimulate the brain. Would require periodical rests. Perhaps the peasant stolidity is due more to bad diet & psychological repression & lack of opportunity than to future poison. Cf. Sondini "Vitality".

Anne Curtis means that ~~the~~ the Palestine Moslems ~~don't~~ don't know how to live, & that X anity is better; ∴ she was going to teach them X anity, is all a confusion of X anity, a culture, of X anity & ethics. Upper class Chinese as well as she know how to live finely & kindly & cleanly etc. Her desire to teach the Moslems, like that of most Western missionaries, seems to me to grow partly out of a surplus of material power, due to development of machinery rather than of

Christianity. Also to the general white superiority complex due to merciful industrialism. By imposing white culture negroes the missionaries enlarge white markets and add to profits. That is why they are supported by Western governments and industrialists.

Re WSR revision.

A/c to the communist Crowley, at Westmoreland, the Communists are not a ruling class or the ruling class in Russia. If he were to admit they are, he would have to say that like other ruling classes they will never give up their power voluntarily. Communists assert that the Communist party will step down & cease to be dictators eventually. But I strongly doubt that. Though they may or may not hold power by control over money (I think they do own & operate the means

of production + money in Russia), I think the particular kind of power they wield ~~they will~~ will corrupt them. This is one weakness in the Communist argument. The other is their belief that after the revolution there will be revolution in the defeated countries and that the workers + farmers will win the revolution. I grant the theory probability of revolution, tho I'm not sure it would be successful or that the workers would win. He thinks they would have sufficient arms + that airplanes could not dominate the situation. Such points are, I think, matters of faith + of rationalization of desire.

11

Is faith another name for rationalization of desire?

When I get home this summer do:—

✓ 1. Write Simplicity pamphlet
2. Send to India for P.H. books ✓
✓ 3. Send to England for French book on "Civics for Modern Modern." ✓
✓ 4. Inquire ✓ as to ✓ tires & automatic tools. Get it ground. Repair ✓ mikes.
5. Sort out books to take to P.H. ✓
6. Work on P.H. Course ✓
7. Plan general matters at P.H. ✓
8. Develop questions on my book. ✓
9. Do reading at Wellesley library ✓
10. Working ✓ clean old room cellar at home. Fix fireplace. ✓
get maid for N.
11. Send India part statement ✓ eg. to Roger Baldwin ✓
12. write Washington re sprouts
13. ~~Look up Socialism in Palestine~~
14. write our wills
15.

In view of fact that the displacement of control of fear & anger in our does not depend on establishing habit of obeying orders, but on habits of different sentiment, thoughts & emotions and of constant magetic conducting action, examine carefully the detail of discipline used. Quiet time or contentive action means ending sentimentality. Sentimentality is a form of untruth. So we must constantly turn love into action of service. Humility is also a form of spiritual truth, conformity, in attitude to actualities of spiritual preparation. Also a long-term manner of practical importance as Socratic irony. Simplicity is action component with humility. Constant holy obed.

ience strengthens our sentiments greatly.

The elements which are especially strong in converting opponents are courage, sincerity, conviction, respect for his personality, proving in advance a lack of desire for property (simplicity does this), This creates trust. Also proving in advance the lack of desire to injure opponent.

Constructive work or discipline. Its psychological effect. Proves sincerity + creates trust + respect + courage, self-respect + respect of others. Proves endurance, addictness, discipline, self-control, develops coöperation, creates realization of relation of individ. to the whole life of the whole community + thus gives significance + dignity to life.

Dickinson says he agrees as to the evils of cowardice but he feels that perhaps in stating what the person should do in order to avoid cowardice (i.e. use violence) I may have left out certain important considerations. Analyze this further.

Do sentiments include instincts as well as emotions + ideas?

Work out the implications of each n.v. sentiment along paths of anthropology, ethics, psychology, religion, sociology, economics, politics, poetry, art, music, logic, history, etc. Develop the implications in each field.

In regard to latent individual differences consider the correct rhythm of stimuli. Phase effect. See footnote 4a on p. 345 of my Power of the V effectiveness of subliminal or minute stimuli frequently reported. Summation of stimuli; "facilitation"; "trigger effect"; delicate balance of human body & of motives & mind (e.g. buffer action in blood and hydrogen-ion concentration. G Cannon & Henderson.

Crowley says the Communist purges & cleanings prevent the growth of bureaucracy in the

Soviets. Even though these sometimes are as high as 30%. I do not see how that end results unless there is a uniform + deliberate turnover in all offices. I doubt if this has been.

Also another point in which I differ from Communists is that mere starvation, I think, does not cause revolutions.

Anyr Gandhi's proposed to send nursing + midwives aid to Ethiopia will be forbidden by Indian govt, + this will still further unite Indians on race issue. Will probably also help to unite Hindus + Moslems.

(S. Gunasekaran) Swathanthra Sangam
8-c Pycrofts Road
Triplicane
Madras, India

Most people "project" their mistakes & defects onto others, make others a scapegoat for the things that anger them, and so externalize something that is really internal. H.V.K. prevents that "projection" or is for more continuity.

Use imagination to understand lives & hardships of people in groups other than our own. Develop that. Books help.

Edwards Wilkinson thought that it is important to sensitize one's conscience, enlarge & enrich one's imagination & reduce illusions ones growing by criticism & discussion with friendly group & thought it was not

He thought I should emphasize more the sacrifice

wholly right to rely on development of inner personal urge à la Geo. Fox + less P.M. sense of the word, + as Gandhi said to me in giving up books. But of "Things" I sacrifice all my goods to feed the poor + though I give my body to be burned + have not love it profiteth nothing. Of also the motherly sacrifice for the children.

If I stay in U.S. I will be making so many compromises that it will not be fully obedience or real sincerity.

Dr. Albert Schweitzer
Coq Mission
Lambaréné
Gaboon Province
French Congo
Africa

T. Bake will be up

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THE TRANSFORMATION OF NATURE IN ART

BY

ANANDA K. COOMARASWAMY

HARVARD UNIVERSITY PRESS
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Elements of Buddhist Iconography

BY

ANANDA K. COOMARASWAMY

HARVARD UNIVERSITY PRESS
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In contrast to contemporary western theories of aesthetics, Scholastic and Oriental art agree that art imitates nature in her manner of operation, not nature visually. Things, including works of art, are what they are by reason of the determining forms or ideas embodied in them, and valid judgments are impossible without an understanding of these formative ideas. Christian and Oriental art, in other words, are languages; post-renaissance art, a spectacle. Aesthetic experience, then, consists in the combined intellectual and emotional delight of the spectator's self-identification with the indicated content. Dr. Coomaraswamy's book sets forth this view of art and at the same time makes accessible certain Oriental, and especially Indian, source material hitherto almost unknown to students.

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Quote from Albert Schweitzer's "My Life + Thought" Allen + Unwin 1933

p. 109

"As one who demands that duties shall be solved in their inner, I was conscious that every step upon an untrodden path is a venture which only in unusual circumstances looks sensible and likely to be successful. In my own case I held the venture to be justified, because I had considered it for a long time and from every point of view, and credited myself with the possession of health, sound nerves, energy, practical common sense, toughness, prudence, very few wants, and anything else that might be found necessary by anyone undertaking along the path of duties."

believed myself, further, to wear the protective armour of a temperament quite capable of enduring an eventual failure of my plan." - - - -

p. 110 addressed to others

"I often had to recognise that the need 'to do something grand' was born of a restless spirit. Such persons wanted to dedicate themselves to larger tasks because their [illegible] did not satisfy them. .. Only a person who can find value in every sort of activity and devote himself with full consciousness of duty, has the inward right to take as his object some extraordinary activity instead of that which falls naturally to his lot. Only a person who feels his profession to be a matter of course, not something out of the ordinary, and who has no thought of honour but just recognises a duty undertaken

with sober enthusiasm, is capable of becoming a spiritual adventure such as the world needs." - - -

114. "I wanted to be a doctor that I might be able to work without having to talk. For years I had been giving myself out in words, and it was with joy that I had followed the calling of theological teacher and of preacher. But this new form of activity I could not represent to myself as being talking about the religion of love, but only as an actual putting it into practice. - - -

p. 122 "The nature of the Living Being without me I can understand only through the Living Being which is within me. - -

- - "Ethical world- and life-affirmation of Reverence for Life":

259-260. "Not less strong than the will to truth must be the will to sincerity. Only an age which can show the courage of sincerity can possess truth which works as a spiritual force within it. Sincerity is the foundation of the spiritual life."

261 -- "Man must bring himself into a spiritual relation with the world, and become one with it."

-- "I must run with an active ethic"

266. "The world does not consist of happening only; it contains life as well, and to the life of the world, so far as it comes within my reach, I have to be in a relation which is not only passive but active. By placing myself in the service of that which lives I reach an ethic, opened upon the world, which has meaning and purpose.

267. "With this world he stands in a relation of passivity and of activity. On the one hand he is subordinate to the course of events which is given in the totality of life; on the other hand he is capable of affecting the life which comes within his reach by hampering or promoting it, by destroying or maintaining it.

"The one possible way of giving meaning to his existence is that of raising his natural relation to the world to a spiritual one. As a being in a passive relation to the world he comes into a spiritual relation to it by resignation. The resignation consists in this, that man, feeling his subordination to the course of world happenings, wins his way to inward freedom from the feelings which shape the outward side of his existence.

Inward freedom means that he finds strength to deal with everything that is laid in his lot, in such a way ~~to~~ that it all helps to make him a deeper and more inward person, to purify him, and to keep him calm and peaceful. Resignation, therefore, is the spiritual and ethical affirmation of one's own existence. Only he who has gone through the stage of resignation is capable of world-affirmation.

"As a being in an active relation to the world he comes into a spiritual relation with it by not living for himself alone, but feeling himself one with all life that comes within his ken. He will feel all that life's experiences are his own, he will give it all the help that he possibly can, and will feel all the raising and promotion of life that he has been able

effect is the illegal happiness that can
can follow the act.

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I will appreciate be one the words underlined

My dear Gregg,

I want to thank you for such a pleasant evening.

The best books for the mystical aspect of Islam are Nicholson's, op.

Divan e Shamsi Tabriz (Rumi); } Cambridge England
Studies in Islamic Mysticism (1921); }

The Mystics of Islam (Bell & Sons London 1924)
as the Persian Mystics (2 vols in Wisdom of the East Series, Murray).

I also recommend

Bell [on the Scotus Erigena (Cambridge, England)

Gleizes, Vers une conscience plastique, la forme et l'histoire.

Very truly
A K Coomaraswamy

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N° 184 **Numéro spécial sur l'ART TRADITIONNEL.**

Avril 1935

L'**ART TRADITIONNEL** dont il est question ici n'a rien de commun avec l'art **académique** qu'on appelle parfois **traditionnel**, bien à tort. Il s'agit ici de l'art envisagé comme **moyen d'expression des doctrines traditionnelles**, soit religieuses, soit ésotériques. Ainsi considéré, l'art apparaît comme un adjuvant de grande importance pour toute réalisation spirituelle. Voici le sommaire, suffisamment éloquent de ce numéro d'une présentation particulièrement soignée :

RENÉ GUÉNON : *Les Arts et leur conception traditionnelle.* — ELIE LEBASQUAIS : *Art et contemplation.* — RENÉ ALLAR : *La Splendeur du Vrai.* — L. CHARBONNEAU-LASSAY : *De l'entrée des symboles et emblèmes préchrétiens dans la symbolique chrétienne.* — J.-H. PROBST-BIRABEN : *Symbolisme des arts plastiques de l'Occident et proche-Orient.* — PATRICE GENTY : *Emblèmatique des anges.* — ELIE LEBASQUAIS : *Le Symbolisme du « Christ en gloire ».* — ILLUSTRATIONS : Les neuf hiérarchies angéliques (3 planches). Le « Christ en gloire », d'après le tympan de l'église de Carennac (Lot). Prix du numéro (60 pages et 1 pl. hors texte). ..... **7 fr. 50**

Sommaire des prochains numéros :

N° 185. **Mai.** — RENÉ GUÉNON : *Des prétendus « pouvoirs » psychiques.* — YUNUS EMRE : *Quelques « Ilahis »*, traduits et annotés par JEAN DINET. — ELIE LEBASQUAIS : *L'Esthétique de Maître Eckhart.* — RENE GUENON, ANDRE PREAU, RENE ALLAR : *Les Revues.* — RENE GUENON : *Les Livres.* 40 pages ..... **3 fr.**

N° 186. **Juin.** — RENE GUENON : *Le rejet des « pouvoirs ».* — ELIE LEBASQUAIS : *Paysages Taoïstes.* — PAUL VULLIAUD : *Psaumes*, trad. de l'hébreu et annotés. — PIERRE PULBY : *Notes sur le Panthéisme.* — T BASILIDE : *La croisade contre le Graal.* — RENE GUENON : *Les Livres.* — JEAN REYOR : *Les Revues.* 40 pages ..... **3 fr.**

Exploitation is an ancient evil, older than capitalism. It took place under feudalism in Europe & in all the older forms of civilization in every land. It is the result of perversion of power. N.V.R. goes to the root of that power, & so would be effective to reduce exploitation even after capitalism ends.

The first step I can take to cut down my share in exploitation is to live simply. Then I must do some bodily labor. Doing our own housekeeping is a part of that. Khadi is another. Sacrificial spinning is more than a mere gesture. It actually could do much to keep a person alive. I take part in exploiting others. I live on income derived from it. I am able

very easily to fool myself with notions of "division of labor", & thus hide to myself the exploiting I am doing. "Sell all that I have & give to the poor" would probably mean stopping exploiting. If I am to stop exploiting completely & share in it, I would have to earn by my own labor, ~~of~~ of hand & mind & both, all my food, clothing shelter & incidentals. Who is to say what my labor is worth? (cf p 119 top) ~~I can have~~ Only if I live extremely simply can I be sure only that I am not taking more than I earn.

(cf p 119 bottom)

For academic people to yearn for upper class softness of living is a form of treason des "clercs" à la Benda.

The articles in the August 1935 number of Harpers Magazine indicate clearly that unemployment in America is going to

increase greatly, & will cause a vast breakdown of civilization, by reason of the violence & crime which is coming. Probably only the tropical countries can survive civilization.

If we should go to India we might live an income by reason of disaster in the U.S. But the resulting hardship, economically, would be probably less than if we stayed in the U.S., because I think I could get support in India for the work I have done & can continue to do. Might not be able to in U.S.

Simplicity of living is implied in X's "Sell all thou hast & give to the poor". I.e. Morality must find economic & cultural expression.

If we are to get a better world we must find a way to wean people from selfishness. Voluntary suffering is perhaps the best.

Quotation from "Civilization and the Unemployed" by Adelaid M. Cameron, Student Christian Movement Press, 58 Bloomsbury St, London, W.C.1.

p. 121. (Re f. of desirability of a blue print for a future society)

— "Social movements are only valuable if they have within them the capacity for spontaneous, unspecified and original action. It is this capacity which must be encouraged by every means. A too rigid programme of future developments which may soon become obsolete in the abstract, is

likely to hamper or prevent spontaneity. We have to distinguish clearly between efficient methods of dealing with inanimate matter and of dealing with men and women. In the former, good results are attained by a clear conception of the end and a calculation according to accepted rules of the means to be adopted to produce it. In social movements however the material with which we work is so different, and, in fact, being material at all, that such methods are futile and defeat their own ends. We have to allow for a continual transformation of the people with whom we deal and to be prepared to be transformed ourselves in the process of working with them. The novelty

and creative richness of a cooperative process seem to be partly due to the fact that in an atmosphere of mutual trust and confidence people 'give themselves away', or in other words, allow latent impulses and attitudes to come into play which were kept back before for various reasons, and from the interweaving of these, new activities become possible. The germs of such new possibilities are only apparent however to those who share the daily life of the group, and while appreciating the present activity to the full we always watch for fresh enterprises when the time is ripe. To force the pace from ambition or to stand it from inertia and satisfaction with the present, are alike fatal to healthy growth.—

... All creative advance occurs and is experienced before it is understood. The aim of conceptual thinking should be not to hinder its growth by determining statically its future progress, but merely to secure the ground so far attained by thinking out its relation to other existing institutions and ideas."

If, as Gandhi says and I agree, it is wrong to run an ambulance corps in order to avoid fighting; then it would seem wrong for him to run an ambulance corps in behalf of Ethiopia. It is true that in fighting valiantly Ethiopians are being true to themselves, & Indians would thus be helping them to be true to themselves, but that also could

be said of a C.O. ambulance corps in regard to the soldiers of one's own country. My serving on an ambulance corps ~~is not~~ isn't wrong if I believe in war and am not a coward in so doing. Even if I am a C.O. without war and not a coward, it is not wrong merely because it releases another person ~~to fight~~ who is relieved to fight, he ~~being~~ believing in war. It would be wrong for Gandhi who knows fully how to prevent war to do such an inconsistency. But people who still support the things that make war would not be thoroughly inconsistent.

Must be sincere, must not be cowardly, must be thorough and consistent, must be wholly unselfish & sincere, yet have to make some compromises with the absolute principle of oneness in order to live in an imperfect world at all. Must refrain from loving

connection + awareness of unity + keep from causing others to lose that.

The sole reason for a c.o. refusing ambulance service is that it prolongs the war + enables others to fight + helps repair them for that purpose? It may be compassion. yet such work, because it prolongs the war is not as useful (despite the compassion) as serving in an ambulance corps for miners, say, in peace time, or medical service of some sort for civilians in war time. Yet because most civilians in such war will also be engaged in supporting the fighting parts directly or indirectly, any service to civilians alone will indirectly help prolong the war. But at least, it is more indirect & less of a help to war than ambulance work. In battle you are under just orders. Military ambulance We should

not refuse to do good merely because it can be diverted for an evil purpose. Military ambulance work ceases when war stops. It is purely military. But work for civilians can go on in peace, - before & after war. Should ∴ choose = alternative civil work of that type. Also should be morally & economically unifying.

Serving in an ambulance unit might be akin to voting for an army, which pacifists and I might possibly do.

Ought I join to send ambulance corps on ground of moral ~~not~~ responsibility to help. Those who are work in the way they will regard as help?

Roy Hilton - "Gold Dust to the Fortune"

The chief difference between Socialism & Communism - that the latter has worked out a method of putting the former into practice. Hence its intality & realism & appeal. U.S.S.R. should have more intality & appeal & creativeness because more can share in it actively.

If Communist Party is the ruling class in Russia, then by ~~go~~ acting not Communist principles it will never give up its power except when faced with superior violence. Why is it not a ruling class? You don't need nowadays to have legal title in order to control. E.g. U.S. corporations. The vast mass of stockholders own, but the inside management rules. Those who know the arts of finance - and a certain part of magnet

do the real ruling. It's the financial management, not the technical engineering control, in U.S. So in Russia, the financial & political controls dominate.

Physical courage is probably found chiefly among people of action who have great energy & a strong inner sense of the power of their own life. Perhaps also a close connection between their conscious & unconscious minds.

If so, one of the ways to develop moral courage is to take steps to give a strong awareness of the energy & power of moral & spiritual forces. By interpretation of history, by reading about people who have had it, by prayer, by learning the unreality of time, by reading philosophy & the history of ideas. Self confidence and initiative are

elements in courage, so what develops those helps to develop courage. Cf. K
Endurance is also an element in courage, so those things which cultivate patience & the value of prolonged repetition promote fortitude too.

Prayer means association with supreme power & ∴ ~~leads to~~ helps to encourage.

Wisdom gives a respect for truth and a sense of control over forces, especially living forces, gives courage. E.g. farming, ~~doctoring~~ horsemanship riding, medicine.

Knowledge & practice of right diet also gives this sense of control over living power. Another instance of the integrality of Bapu's program & life.

One reason for a strong sense of unity in marriage is the many sense-realizations of closeness, interdependence, interpenetration, supplementing. Try to create equivalents of these in the community, to create communal unity.

Quote from Schweitzer's "My Life & Thought" p. 116 (Eng ed)

"Of all the will for the ideal which exists in mankind only a small part can be manifested in action. All the rest - destined to realize itself in unseen effects, which represent, however, a value exceeding a thousandfold and more of the activity which attracts the notice of the world. Its relation to the latter is like that of the deep sea to the waves

which stir its surface. The hidden forces of goodness are embodied in those persons who carry on as a secondary pursuit the immediate personal service which they cannot make their life-work. The lot of the many is to have as a profession, for the earning of their living and the satisfaction of society's claim on them, a more or less soul-less labour in which they can give out little or nothing of their human qualities, because in that labour they have to be little better than human machines. Yet no one finds himself in the position of having no possible opportunity of giving himself to others as a human being. The problem produced by the fact of labour not being today so thoroughly organised,

specialized, and mechanized depends only in part for its solution on society's not only removing the conditions thus produced, but doing its very best to guard the rights of human personality. What is even more important is that sufferers shall not imply bow to their fate, but shall by with all their energy to assert their human personality amid their unfavourable conditions by spiritual activity. Anyone can secure his human life, in spite of his professional life, who seizes every opportunity of being a man by means of personal action, however unpretending, for the good of fellowmen who need the help of a fellowman. Such a man enters in the

service of the spiritual and good. No fate can prevent a man from giving to others this direct human service side by side with his life-work. If so much of such service remains unrealized, it is because the opportunities are missed.

"That everyone shall exert himself in that state of life in which he is placed, to practise true humanity towards his fellow-men, on that depends the future of mankind. Economic values come to nothing every moment through the missing of opportunities, but the values which do get turned into will and deed mean wealth which must not be undervalued. Our humanity is by no means so materialistic as

foolish talk is continually accepting it to be. Judging from what I have learnt about men and women, I am convinced that there is far more in them of idealist will-power than ever comes to the surface of the world. Just as the water of the streams we see is small in amount compared to that which flows underground, so the idealism which becomes visible is small in amount compared with what men and women have locked in their hearts, unrelaxed or scarcely aware. To unbind what is bound, to bring the underground waters to the surface; unbind is waiting and longing for such as can do that."

Relation of simplicity to tender-heartedness, a deep sympathy. ¶ p 22,

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Note the article on New Deal Woman in June 1935 Harpers Magazine.

Music is purely sensory & emotional analogy. (symbolism)

There may be consistency running alongside & contemporary with inconsistencies in a given person or action. E.g. The action may be consistent but the words inconsistent, or vice versa; the emotion or sentiment or thought may be consistent but the action inconsistent, or vice versa; the symbolism may be inconsistent but the acts be consistent or vice versa;

The reason why N.V. writers may not

act together in public with Communists & in league as War Resisters League / because since the Communists are violent in their attitude, if the police attack the Communists will fight back & thus tar the pacifists alongside. The demonstration is effective, by its close, not by its beginning, & if the demonstration ends in violence as the police & pacifists are among the demonstrators, the public will call them as bad as Communists.

If violence & war are inevitable because of the desire of each life (individual or corporate) to persist and acquire more power, then NVR is wise in accepting & teaching the necessity for death & change, & the truth that 'he that loseth his life shall save it', that a kernel of

corn must fall into the ground and die (i.e. change to form) in order to live. It is a part of adaptation to ~~the~~ condition

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~~But as giving a strong sense of control over living power~~

Re cruelty as a fear of disorder to society and to ourselves ~~&~~ in case a new type of cruelty should come in; (i.e. ~~*~~ if cruelty is a venting of the temptation in each of us to break away from social control, like the reaction of a person toward criminals, — a temptation to a support of his own inner struggle vs criminal tendencies); — the persistent underlines of N.V. writers make this fear and makes social control seem ~~less~~ to the subconscious less restrictive. Hence

over ends ~~this~~ quality caused by this motive.

Simplicity observed blindly, as a matter of rule, is n.g. We must understand its purpose and provide a channel & tool for the energy which it restrains or ~~conserves~~ conserves. Otherwise it becomes repression, not guidance. It should be a sublimation & sanctioning of energy, not a meaningless or harsh repression.

"Sing Sing Doctor" by Anna O. Sprue, Doubleday Doran, 1933.

Enlarge on human unity - mental processes same, emotions same, content different. Goldenweiser. But not this similarity of unit, rather than unity?

Unity would imply mutual integration
a purpose
a function of dependence, as well as
similarities.

All things in society are done by active minorities. 2%. enough. Only minorities protest or bring pressure or act. The ruling classes in all nations. All parts are minorities. ∴ The problem of creating a new culture is a qualitative problem of ~~~~ getting clear aims, clear effective methods, much energy, a definite program, discipline. Develop speed of action & sensitiveness to public reaction.

Pick out small discussion group out of each forum who want to learn thoroughly & who want to act.

Relate simplicity to humility, to love of truth, to love of people, to tolerance, to non-violence, to courage, to non-possession, to non-stealing or greed, to faith. Relate each sentiment to all the others

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Introduction to Ryder's "Panchatantra."

p. 7. "Granted security (physical) and freedom from degrading worry (the possession of some money), then joy results from three ~~occupations~~ ~~assumptions~~ occupations — from resolute yet circumspect use of the active powers; from intercourse with like-minded friends; and above all, from worthy exercise of the intelligence." ---- "The difficulty and the inestimable reward of steady action." --- "The amity, the security, and the friendliness of friendship with the excellent." -- "Without intelligence,

Yp. 177

no human joy is possible, nothing beyond animal happiness. "Leo and to the reward of discriminating judgment and no substitute for it. One must even be conscious of the past, yet only as it offers material for wisdom, never as an object of brooding regret".

Humility is necessary for patience and for persistence in the method of stimulus & response. Humility comes also from true sense of inner unity. Cf. Bundo's pamphlet, and refer to it in notes in my book

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The f. of Gandhi's urging people to enlist in World War, & the value of violent courage, when translated into

modern war situation, links up with the f. of the sacredness of life, etc.

U.S.A.
U.S.S.R. tries to persuade church members just as it tries to persuade capitalists, - to take them away from their institutionalized habits of mind + heart + values.

The focus of attention of war is not the evil that is being resisted but the heart of the opponent + the good one is trying to persuade him to. ∴ It is not negative + psychologically suggestive of the wrong thing.

Real prayer is centred in God, not in me or even in me or other people. That puts reality + the centre. Then people get into right relationships - the

whole picture.

The Jewish word which has been translated in our Bibles into "heart" means the seat of the intellect, - the essence of mind. So "pure in heart" means singleness, consistency and unity of intellect.

The highest and finest ideal and symbol of God is a good life because it best obstructs and expresses most truly and richly the underlying reality. God shines through it most vividly. Ethics, when used, helps the inner light to shine through. Jesus' was a transparent life. [Moses, Emily P.W. 1935]

If a person gives himself entirely to an ideal enterprise of real immediate service to others

Wanted: A Christian Doctrine of Property

July 31, 1935

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial of July 3 entitled "The President Defines the Issue" you say: "Great aggregations of wealth do not rightfully belong to the individuals who heap them up. They belong to society." Does not this oblige you to go on and give us a definition of "property"?

Here is the nearest I can come to it: Property is a relation established by the group between a man and things in virtue of which the man is granted exclusive control and use of the said things. Isolated man could have things, as Robinson Crusoe on his island, but his things would not be property. It is society that gives to a man's things the character of wealth: no society, no wealth.

Another thing: The movements of society enhance the value of a man's things. I have seen the statement that Manhattan island was bought from the Indians for $28. The movements of society have enhanced that value to billions. Blackstone is authority for the statement that "there is nothing in nature or in natural law whereby a few words on parchment can convey title to land in perpetuity." The men who have held title to Manhattan have not created and could not have created a billionth of the wealth that has there appeared.

I once met a man, the only one of his kind I ever met, who told me he has repeatedly tried to calculate the amount of his personal contribution to his annual income. He never got it above five per cent. I have asked college classes to make the calculation of the individual's contribution. In view of the fact that God contributes *all* the original materials, and that society contributes the character of wealth and enhances the value of the accumulations (unearned increment), these classes have never got the individual contribution above two per cent. It follows that if distribution is made on the basis of the factors in production, God and society could only leave the individual what is necessary to keep him in full efficiency as a servant of the general good.

Is not the time ripe, Mr. Editor, for a Christian doctrine of property? Some years ago Bishop Charles Gore and a group of friends published a book entitled "Property, Its Rights and Duties" which went further on that line than any book I have seen. I am writing to ask that you follow your editorial of July 3 with a discussion which will carry us through to the fundamentals in this field.

Professor of Ethics, EDWIN MCNEILL POTEAT, SR.
Furman University, Greenville, S. C.

Going to India, in case of a breakdown in capitalism, would put a community behind me larger than the Indians. If capitalism lasts, the Indians will last.

The K of G is present now but consists of imponderables which most people do not yet recognize but which are even now operating.

The deepest cravings of the individual organism must also conform to those of the human race as an organism.

John Ruskin: "Unto This Last"

"The man who does not know when to die, does not know how to live". [also of (or what to die)]

Quote from "The Domain of Selfhood" by R. V. Feldman, Allen & Unwin 1934.

p 15. "Ages and cultures maintain themselves only so long as they respect themselves, and that when self-respect wanes and feelings of self-abasement set in, then the doomed age casts its garlands off its head, makes its final bow and, with a gesture of resignation, gives way to the doom of its negativity."

[The only way to maintain self-respect is to try constantly to act as God acts. This means N.V., love, selflessness, simplicity, humility, unity, truth, courage, truth in symbol (i.e. money, talk, action).

Differences between religions are largely those of symbolism.

It might be argued, do not resist evil at all, only spend all your time doing good, without argument. But this overlooks the enduring effect of environment on people's energies & ideals.

Make my classes at P.H- a growth of ~~comprehension~~ of intellectual and emotional understanding, of sentiment, of imagination, of attention between thought and deed, of development of new habits, of ~~knowledge of~~ obligation to examples & words of great examples, of history, of stimuli regularly & often repeated.

Mrs N.V.R. brings into consciousness many of the truths & laws and inherent conditions & principles of group life & unity. ∴ it is so compelling. If the theory that consciousness is due to

a heightened perception and thought and imagination of feeling.

awareness of friction or opposition (or attempted suppression) the suffering of them x N.V.R. is itself a means of creating awareness.

I have a feeling that the idea of means & end being the same compels one to sincerity in all acts and must compel us to voluntary poverty and to try to live for the k. of g. Think out.

The movement of withdrawal & return, seen in the lives of X, Buddha & many great leaders, is a little like the falling of grain into the ground, its death, & emergence as a new plant. Chemically this involves an breakdown, (analysis) & a subsequent resynthesis, followed by growth. Analogous to the realization of unity following a previous

realization of diversity, - process which always covers a level of energy. Or also the energy caused by an analytic realization of diversity after a previous realization of unity) - as in the development of science. Also analogous to a turning outward after a turning inward & a conversion a case of an introvert turning extrovert?

[Suggested by Toynbee - "Studies in History"]

Gandhi is not mentioned by him as being an instance of this sort, but probably Gandhi withdrawn (he also withdrew into S. Africa & returned to India. also have been those withdrew to England & returned to India. twice) have all been at times of great public moral crisis in India. also two withdrawals from political life, to date, one effective return.

To avoid return after withdrawal

and union is, v/c to Bergson, a failure to be a complete mystic. Must carry the union out in action. And action means muscular action, not merely thinking and words.

—

) a Regimen just another form of selfishness?

) n Toynbee's "Studies in History" – note & copy, Vol III pp 119, 189, 211, 212, 234, 241, 242, 244, 246-7, 253, 254, 370, 374.

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) n Gandhi the withdrawal & return is not only an isolation from people followed by contact.) t is a shift in contact from intellectuals & upper castes to the peasants, from minority rules to the mass, from political ideas to economic realities, from head

work to hard work. There are both daily alternations and also the greater swings in emphasis.

Maybe we have to do conscious renouncing of wealth until we really understand with our whole being (mind, feeling & will & action) the meaning of wealth, of π, of money. Complete understanding would mean complete detachment plus ability to work with it from within. & freedom from being moulded by it.

If property is a result of the movements of the community (cf p 117 supra), and if civilization is a set of relationships, then the quality of those relationships will largely decide what is regarded as valuable, and will

grade those values so offset their amoral Relationships & other intangibles will count as wealth, as well as the material goods.

In India I can get the Princes to write while here I doubt if I can. Write a book on money, on diet, on equivalent of K [or a revision of eq. of (K.)], on cultivation of instincts, on arrangement of Bapu workings, a 2d mind of h.V.R.

Referring to p 119 where it appears that π is only the result of community movements, that being so I may not take much of it for my own enjoyment because I have given so little to it. The share of its production credited by my one is very small, i.e. the share in its consumption must also

be mild, i.e. each must live simply, or otherwise he is stealing. A high standard of living may not be honestly enjoyed by an individual in spite of and against starving by all the community. So Bryan is right.

Without N.V.R. we cannot permanently attain real freedom of thought, speech & press. Without those freedoms we cannot have democracy. Without N.V.R. anarchism cannot be attained.

Re P.H. — see Seeley's Rise & Fall of Roman Empire, Gibbon's Decline & Fall, Cambridge Ancient History, Anatole France' Thais, Bacchae of Euripides (J. Murray, notes) Also his essay on Five Stages of Greek

Religion, Bacchae - The Bacchantes of Euripides.

Also the whole ancient myth of the death of a god in order for new life to come again, fertility & vegetation cults.

By making it possible to separate individual property from corporate property, that is, by making it possible to accumulate a separate pile of value, easily stored for a long time, not subject to decay, easily hidden, easily transferred, easily protected, easily used in almost any quantity by the individual, money is a constant stimulus to selfishness and separateness.

unless it is a mere form in relation a to F.D.

through

The true, fruitful, position is an understanding of the real relation between the yes and no elements of life. Saying no takes much more work, saying yes involves effective constructive action; also saying yes to all means compromise, inconsistency, & stultification. In studying the n.v. element in different religions & in the great exemplars of n.v., we how they treat the different sentiments & the sort of constructive work they emphasize & how they regard persuasion & the elements in persuasion. How they regard voluntary suffering & its creativeness. Buddha is mostly saying away from involuntary suffering. What is this inconsistencies in relation to this element, intellectual, moral, emotional & in act.

~~Omit~~ That my course is only partly a history of peace movement. More emphasis on history of the absolute n.v. position. That - the root idea. Linked with the dying god myth in all religions & the mystic necessity for one to die before it can live, he that loseth his life shall find it, thru cessation & destruction.

Imagination modifies the will. i.e. the imagination is more powerful than the will. The latter is conscious, the will is subconscious. Imagination deals with values, that which stimulates wishes. Imagination acts when we are day-dreaming, i.e. when the lid is off the subconscious and the connection between it and conscious is freest. ∴

as part of training, think of n.v. & God just before you go to sleep, for auto suggestion. Imagination helps us to realize how bodily or biological satisfactions (or those of power or money) may be obtained out of the thing desired.

One of the fruit of works is temporal power. ∴ working without desire for its fruit (Gita) is closely connected with one of the failures of most attempts at NV by organizations such as R.C. Church. Also it is connected psychologically with the philosophy of NVL & is one of the [CP] conditions of its successful use.[21]

The tremendous certainty of the future life & the eschatological quality of early

Xianity gave the early Xians great courage.

No deed of good on a small scale need ever feel insignificant, for he is a part of a vast personality, one of the company of all people in all ages who have adhered to that fearless principle.

Curiosity (interest) helps to overcome fear.

"Property, Its Duties & Rights" by various writers. Intro by Charles Gore, Bishop of Oxford. Macmillan, London, 1915.

"The History of Peace" by A.C.F. Beales. G. Bell & Sons, London 1931.

How far does long organisation by its very size & the evils thereof interfere with sentiments required in N.V.S. (e.g. humility, love)?

We who are greedy in our private lives may not condemn nations which show greed, for we have done our share and set an example in creating the larger greed.

Send my pamphlet & simplicity to Miss Sandler, Norman, F.P. Fraser, Plunkett, Penny Minister, Kevin Sykes,

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Prof Sweezy says that in labor disputes especially it is difficult to oppose violence on the one hand without supporting it on the other hand.

Not Too Late

ADULT INTERESTS.
By Edward L. Thorndike
. . . 265 pp. . . . New York: The Macmillan Company . . . $3.25.

IN AN earlier book, "Adult Learning," Professor Thorndike demonstrated that it is possible to teach an old dog new tricks; adults do have the ability to learn. In "Adult Interests" he cites researches to show that adult interests are adequate for learning, answering such questions as: "Are the old less curious and alert? Are they less ready to change their ways? Are they less able or willing to learn in spite of discomfort?" The results of these experiments lead to the conclusion that at forty-five one can do, on a somewhat reduced scale, almost anything he could have done at the physiological acme of life at twenty-five.

The last few chapters of the book discuss adult education, who shall receive it, what the curriculum should be, how methods used in teaching adults should differ from those used in teaching children, and similar problems. There are several appendices, which include data on changes of interest with age, an inventory of satisfiers and annoyers, sample interest and ability tests, a reading test and other pertinent material.

The violence by which a great corporation leaves individuals and families into submission in a strike may be much greater than the strike itself, or than any other act of physical force associated with it. The inevitability of violence is a factor that enters into the situation.

This is where the n.v. of a constructive program comes. With that the people can be n.v. in the face of violence by the corporations.

Perhaps it is the duty of the educated + privileged to go to the poor + keep themselves in

village & slums, just as Plato's man who had seen reality had to go back to the cave world to teach his former comrades there. Like the withdrawal & return found in all great men, a withdrawal to gain enlightenment, a return to action & teaching in a very imperfect world. Of Jesus, Buddha, Moses, Plato's Cave myth, Bergson's own work, Bergson points out that after the return to earth comes to the coming of God, it is really a completion of the union for union action begins after the union "God is acting in the soul & through it. the union is active, and consequently effective."

A Withdrawal & Return in the Invisible Kingdom [illegible] the Logos of the cave" teachers [illegible] translated into philosophical terms

[illegible] P 250

in ritual and mythology, as witness the rape and restoration of a Korê or Persephonê, and the death and resurrection of a Dionysos or Adonis or Osiris or whatever may be the local name for the universal corn-spirit — where ritual and myth are as obligatory in the art of agriculture today. (cf. John XII 24 and I Corinthians XV 35-8, 42-5, 47.)

p. 254 "Thus the same motif of withdrawal and transfiguration leading up to a return in glory and power can be discerned in the spiritual experience of Mysticism and in the physical life of the Vegetable Kingdom and in the speculations of the human mind on human death and human immortality and in the notion of a higher out of a lower species. This is evidently a motif of cosmic range; and it is therefore not surprising to find

that it has furnished one of the 'primordial images' of Mythology, which is an intuitive form of apprehending and expressing universal truths." ["] It was a discovery of Plato's that the mythopoeic activity of the human spirit was 'primary' not only in the sense of being 'primitive', but also in the sense of being 'profound', so that even the philosopher in his highly sophisticated quest, might succeed in penetrating beyond the farthest limits to which reason and logic could carry him by bringing his mythopoeic faculty into play ["]].

Many such withdrawals & returns in story of Jesus. The creative personality or the creative ministry takes "the path of Withdrawal-and-Return" in order ~~to~~ to come to some occasion of

social crisis: in order, that is to say, to cope with some challenge that is confronting the society to which the individual or the minority belongs."

Doctrine of Second Coming of X was conceived when early X ian church was oppressed by a sense of weakness and failure. It is an example of 'eschatologization'. It is "manifestly a mythological projection into the future, in physical imagery, of the spiritual return in which the Apostles' vanished Master recants his presence in the Apostles' hearts when the Apostles take heart of grace to operate, in spite of the Master's physical departure, the salvation mission which the Master, when he was actually present in the flesh, had once laid upon them." ~~He is "in the way".~~ It puts in mythological language the same idea as the

descent of the Holy Ghost upon the apostles at Pentecost. "Holy obedience gives power."

Re F.O.R. talk Oct 12 use Together stuff. Develops fellowship as love, as a cement, as a preventer of violence, as the means of getting round to come along with leaders or with the minority, as a creator of power. Cf. Jos Sorel's idea re revolution a mine that / sire of a new class into moral power. Necessity to develop creative work as one side of N.V.R. It doubles initiatives, slows it develops & affords field for development of personalities. Emergent because it is growing. ungovernable because it involves growth of giving, as part of fellowship, is an application of the spirit. communion of energy

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Because ~~At V.R.~~ environment alters people so much, affecting the emotional

and intellectual climate as much as the rest, it is wise to choose a place whose moral & intellectual climate suits my ultimate purpose in life. Balance this vs an environment which suits my habits, or a saving of energy. But if I want to put all my energy in one direction why not take an environment that helps in that direction? God can manifest in all sorts of environments. The aim is not to save myself but to aid humanity. Do I pull up more by going to India or staying here? This was probably the reason for old Hindus who were going across the water. Also because change was induced by travel.

The British and general European advocacy of emotion is similar to the R.C. position on woe. It limits the woe evils but justifies woe under certain

condition. Probably a rationalization of some motives, — a desire to protect vested [illegible]

"The Duration of Drink" by Stanley M. Bligh - Oxford U. Press. 372 pp. 3d imp. cloth $1.20 Social Therapeutics - Mod - Med paper Comm 20¢

The Book for publicity is out of print.

You can't go in for great simplicity and still retain as large a margin of what we usually consider physiological safety and ec. safety unless you have a lot of intelligence & a good deal of knowledge. It means ~~a~~ ~~of~~ you can't cover so much territory as before, either geographically or in number of people, unless you are a genius like Ford. It means cutting down the amount of intellectual

stimuli from the outside. It means a great change in emphasis, in character of living, or under
It may mean indoor earth or chemical closet instead of modern plumbing; stove fire instead of furnace, wood instead of coal fuel, heavy underwear & wadded clothing in winter, fewer baths. ~~But~~ Hard on women. Use Hay diet for health; wadded clothing for winter; a washing machine if you have electricity available; whitewash on rooms; root crops; sprouted grains & legumes; tomatoes & cabbage for vit C.; many prunes. When there are children the problem is harder & the husband must help with them & with housework.

Cynicism and some bitterness are symptoms of loss of self-respect. Evils have occurred partly because I did not have enough courage & sincerity to & intelligence & love to oppose them & create something better.

My belief in the power of prolonged repetition of gentle stimuli grows if I try that process, & wanes if I do not.

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Nicholson is reported to have said that the Dr. Salem Party say they will not use violence to win political power, but would use it to defend that power against the counter-revolution. He approves Dr. Aiyar's "last 10%" line of violence & politics. He maintains that there is a practical or pragmatic sanction (e.g. Gandhi) & a religious sanction. The latter is founded on love & is absolute; the former makes compromises. He says religious sanction is not possible in politics. I think he is clearly

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What is going on in India shows that

why the masses can never win power through legislature + that sort of politics. Those things create vested interests + selfish prerogatives, a power + appeals to vanity + pandering for which the politicians fight among themselves + forget about the people's needs. Such politics explain what people mean when they say that responsibility solves men. No, it makes them selfish ~~men~~ holders of power who do not want to lose it. So they become conservative. True also in private life. ~~Parents~~ When people become parents they usually get that way too.

Richard Hunt Hill, 1st Baptist Church, Main St., Charleston, West Va.

in "Magic & Religion")

Malinowsky says "Propagation and nutrition stand first and foremost among the vital concerns of man". If so, it is significant that in these days great advances in knowledge of these two have taken place and great changes in them are now taking place.

Might Raja Joga give some hints how to develop dynamic for NVR?

Great humility tends to reduce likelihood of cruelty. So does simplicity of living. Those who are humble, live very simply & do not seek high places are not likely to be abused.

To make a system of permanent agriculture add berries & vines to trees. E.g. grapes,

Fish pond as a source of protein. It would not need regular daily attention like chickens, & none at all in winter. Also perhaps easier to protect against depredation. Put it in the centre of the yard so no fooling from next door. Boys & cats could not harm fish. Could not easily be stolen at night. Would take a long time to steal.

Two things to touch people's hearts & steal them on a visit; - loving service, & non-violent suffering for spiritual cause. Shown in lives of X & Gandhi. These two came forth & faith works miracles of healing & inner change

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Prepare a list of books for CO's on liberty of thought, of speech, of assembly, of press and the history thereof. Also on the history and cases of C.O. Also on pacifism -

general including especially "Peace with Honour" by Milne, "Cry Havoc" by Beverley Nichols, and "Power of NV". Among books on tolerance include Woolley on Compromise, also some books on the state in Commune incl. Belloc's "Authority & the State", Stobbs "Danger of Obedience" (Hibbert Magazine), and Thomas "Victim of Civil Disobedience".

"True love unlike philanthropy never debases a man by putting him under an obligation" — W. Robinson "Christianity and Pacifism" Allen & Unwin 1933. Mr. Robinson points out that when Christ read in the synagogue a verse from Isaiah, he stopped in

the middle of a verse, — omitting a part that talked of God's vengeance.

"Yoga for the West" by Felix Guyot - Samuel Weiser Pub. Co. 604 S. Washington Sq. Phila. Pa.

Perhaps the reason why starch + protein make a bad combination is because of some special poisons they (or the intestinal flora that ripline supports) create in the colon. I note, for example that after I go on that ripline diet I get a cold sore, which I can watch very promptly by an eruption.

Suffering (voluntary) means working against opposition. So does self-sacrifice. It is a giving of the self. All giving of the self is creative. No self-sacrifice, no creation. There is a great

difference between voluntary suffering, for a principle, - and involuntary suffering. The latter is a degeneration of energy, a pitting of it against chance, or against less highly organized forms of life, ~~and~~ entailing a theft of life. Voluntary suffering is a gift of life, a direction of energy along paths of higher organization. A gift made in the right way is creative and gets a useful response. A theft is anti-social & vice versa, a response that is harmful

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Fast flight implies a certain quality of extasis.

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"Centuries, sometimes thousands of years, have to elapse before thought can capture action" - A N Whitehead Adventures of Ideas p. 70

Although the poor ye have with ye always, we still keep trying to end poverty because the effect creates human unity.

"Poor in spirit" may refer to the inner attitude of detachment and non-possession, irrespective of whether the person is really wealthy or not. Ramsa, however, says that the Aramaic of ~~that phrase means~~ what is translated as "spirit" really means "pride" so that "poor in spirit" would mean humble hearted.

Violence is used when one does not have faith in power of the spirit or in moral power.
∴ To cultivate that faith, ~~would help~~ religion should help to make a person non-violent, if he also had detachment.

In revision of my Power of N.V., in chaps on sentiments consider also these other elements: patience, penitence, respect for personality, forgiveness, gentle kindness, overcoming evil with good, the relation between saying yes and saying no, — the balance between these two and the mode of expression of each posture.

By studying to small groups much of the key of morality of groups could be ~~(of individuals)~~ ~~Arnold Hound~~ ~~Thrasher~~ ~~Burton~~ ~~Arnold Hound~~.

"Is War Obsolete?" — Charles E. Merriam — Cambridge Univ. Press 1935

Send copies of my pamphlet to Francis Goodale, some of people to whom I sent the book, Richards, Sayre, Fay,

Truth & M V R & freedom outlast me or any other individual or indeed any single nation or civilization. ∴ They are far more important than I am. Therefore if it is a choice whether they are to suffer or I am to suffer, it must be me. I must be ready to suffer for my whole life long, or to die in order to uphold these things.

A good course could be evolved for P. M. on the working & value of small scale organization — & on the effects of different sizes of organization upon feeling, thinking, action. Of Walden Quest Society, books called — Ex of K., Gandhi Hand, Buxton's pamphlet, books on group thinking, & group dynamics, books on crowd psychology, cultivation of group sentiments, etc

Re g. whether violence or cowardice is worse, is the idea that one should act chiefly or only to save his own soul?

I might write a supplement to Power of N V laying stress on the constructive, yea-saying aspects of the program, with further examination of the disciplines.

From "Adventures of Ideas" by A. N. Whitehead
Macmillan Co. 1933 N.Y. p. 84

"The concept of freedom has been narrowed to the picture of contemplative people shocking their generation. When we think of freedom, we are apt to confine ourselves to freedom of thought, freedom of the press, freedom for religious opinions. Then the limitations to freedom are conceived as wholly arising from the antagonisms of our fellow men.

This is a thorough mistake. The massive habits of physical nature, its iron laws, determine the scene for the sufferings of men. Birth and death, heat, cold, hunger, separation, disease, the general impracticability of purpose, all bring their quota to imprison the souls of woman and of men. Our experience do not keep step with our hopes. The Platonic Eros, which is the soul striving itself to life and motion, is maimed. The essence of freedom is the practicability of purpose. Mankind has chiefly suffered from the frustration of its prevalent purposes, even such as belong to the very definition of its species. The literary exposition of freedom deals mainly with the fable. The Greek myth was more to the point. Prometheus did not bring to mankind freedom of the press. He procured fire, which obediently to human purpose cooks and gives warmth. In fact, freedom of action is a primary human need. In modern thought, the expression of this truth has taken the

form of "the economic interpretation of history."

P. 99

"Nature is plastic, although to every prevalent state of mind there corresponds iron nature setting its bounds to life. Modern history begins when Europeans passed into a new phase of understanding which enabled them to introduce new selective agencies, unguessed by the older civilizations. It is a false dichotomy to think of Nature and Man. Mankind is that factor in Nature which exhibits in its most intense form the plasticity of nature. Plasticity is the introduction of novel law. The doctrine of the Uniformity of Nature is to be ranked with the contrasted doctrine of magic and miracle, as an expression of partial truth, unguarded and uncoördinated with the immensities of the Universe. Our interpretations of experience determine the limits of what we can do with the world."

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p. 216

"Again, the theologians had also to construct a doctrine of the person of Christ. And again they rejected the doctrine of an association of the human individual with a divine individual, involving responsive imitations in the human person. They decided for the direct immanence of God in the one person of Christ. They also decided for some sort of direct immanence of God in the World generally. This was their doctrine of the third person of the Trinity. I am not making any judgment about the details of their theology, for example, about the Trinitarian doctrine. My point is that in the place of Plato's solution of secondary images and imitations, they demanded a direct doctrine of immanence. It is in this respect that they made a metaphysical discovery. They pointed out the way in which Platonic metaphysics should develop, if it was to give a rational account of the rôle of the persuasive agency of God."

P. 219

There remains for discussion one final question. I wish to emphasize the importance that, amid many divergencies of interpretation, the leaders of religious thought should today concentrate upon the Christian tradition and more particularly upon its historical origins. In the case of the more conservative schools of thought such advice is, of course, unnecessary, and indeed impertinent. But it is a question for discussion why the more radical schools should not cut ~~freely~~ entirely free from any appeal to the past, and concentrate entirely upon the contemporary world and contemporary examples. The summary answer is that in so far as such an appeal to tradition can be made with complete honesty, without any shadow of evasion, there is an enormous gain in popular effectiveness.

P. 219-220

Civilization is constituted out of four

elements, (1) Patterns of Behaviour, (2) Patterns of Emotion, (3) Patterns of Belief, and (4) Technologies. We can at once dismiss Technologies as beyond our topic, though all four constitutive elements interact upon each other. Also patterns of behaviour are in the long run sustained or modified by patterns of emotion and patterns of belief. It is the primary business of religion to concentrate upon emotion and belief.

Now, so far as concerns beliefs of a general character, it is much easier for them to destroy emotion than to generate it. In any survey of the adventure of ideas nothing is more surprising than the ineffectiveness of novel general ideas to acquire for themselves an appropriate emotional pattern of any intensity. Profound flashes of insight remain ineffective for centuries, not because they are unknown, but by reason of dominant interests which inhibit reaction to that type of generality. The history of religion is the history of the

countless generations required for interest to attach itself to profound ideas. For this reason religions are so often more barbarous than the civilizations in which they flourish."

P. 219. "Finally, the last book of the Bible only states, more pointedly and more vividly, ideas spread throughout the Old Testament and the New Testament, even in the Gospels themselves. Yet it is shocking to think that this book has been retained for the formation of religious sentiment; while the speech of Pericles, descriptive of the Athenian ideal of civilization, has remained neglected in this connection. What I am advocating can be symbolized by this shift in the final book of the authoritative collection of religious literature, namely, the replacement of the book of the Revelation of St. John the Divine by the imaginative account given by Thucydides of the Speech of Pericles to the

Athenians. Neither of them is history: St. John never received just that revelation, nor did Pericles ever make just that speech.

P. 375 "All realization of the Good is finite, and necessarily excludes certain other types.

But what these codes do witness to, and what their interpretation by seers of various races throughout history does witness to, is the aim at a social perfection. Such a realized fact is conceived as an abiding perfection in the nature of things, a treasure for all ages. It is not a romance of thought, it is a fact of Nature. For example, in one sense, the Roman Republic declined and fell; in another sense, it stands a stubborn fact in the Universe. To perish is to assume a new function in the process of generation. Devotion to the Republic magnified the type of personal satisfaction

for those who conformed their purposes to its maintenance. Such conformation of purpose to ideal beyond personal limitations is the conception of that Peace with which the wise man can face his fate master of his soul.

Quotes from "Is War Obsolete?" by Chas. E. Raven
George Allen & Unwin Ltd, London. 1935

P. 128. "No one who studies the record of living organisms can fail to recognize the formative influence of struggle upon their development. From amoeba to anthropoid the history of every species is the history of incessant and precarious war. By conflict against its fellows individual or type establishes its right to survive; by the destruction of other lives it maintains itself, by its own disappearance it pays the penalty for failure. With what ghoulish refinements

of ingenuity survival value is achieved, with what horrors of greed and cruelty, of suffering and slaughter, progress is accompanied, every honest observer will admit. Those who find therein an easy faith or the doctrine of non-resistance an obvious ethic would do well to ponder upon the details of the struggle for existence. They will not be surprised that in the attempt to reconcile their belief in a moral purpose in nature with the facts of evolution the most sensitive minds of our generation are perplexed and aghast. There are times for most of us when the burden of it becomes almost intolerable, when we are tempted to curse God and die."

P. 131 - 132

"The pressure of the environment, however much we may rebel against it, has been effective in producing out of the raw material of the living cell the agonies and ecstasies of the

human spirit.

"Truism as it is, such a result is too often forgotten. In the early days of the theory of evolution the necessary emphasis upon the struggle for existence and the survival of the fittest gave the impression that brute force, violence in attack and obduracy in defence, were the qualities fostered by the process. We fancied that the tiger and the elephant were its typical products and failed to realize that they were not in fact in the true line of succession and were already in danger of following the dragons and dinosaurs of the prime to extermination. In fact, of course, the development of immunity whether gained by tooth and claw or by easy diet and monstrous bulk is fatal to continuance. The race is not to the strong nor to the swift, but to the sensitive,

the adaptable, I had almost said to the suffering. Man's own descent is not from the lords of the jungle, but from creatures that have developed stereoscopic vision, the use of the hands, a highly organized vitality, a complex social life. And with the coming of man, though the end of the jungle is not yet, its day is over."

P. 135 "In the war-zone evolution was 'speeded up': the individual was hurled from one experience to another, to be shaped or broken, upended or distorted under their plastic surgery."

P. 139

"Men grew up in a week, and were exhausted in a year. My own conviction is that most normal youngsters could stand the pace and even find excitement and inspiration for about six months; after that the strain began to disintegrate them; for the human

organism is not geared up to such rapidity of change, and repeated shocks shake it to pieces: I do not think that anyone who had a consecutive year of actual front-line service has ever recovered from the effects of it — certainly not if he was in the infantry and in an active sector."

P. 140-141

"One becomes sensitive — that is the first lesson of it. Modern warfare, whatever may have been the character of earlier fighting, makes a larger demand upon the psychological than the physical resources. Most of the cases labelled shell-shock were caused not by some sudden explosion but by the failure of the organism to meet the demands upon it. For there comes a point at which sensibilities can respond no longer — a point of collapse.

"Evolution fosters sensitiveness: that is a conclusion which I had not drawn from the story of the origin of the species. I saw it clearly when I experienced its effects. It does so, not only because the emotional demands stimulate and enlarge one's range of reaction, but because it is the naturally sensitive that survive.

This second lesson of modern war is one which many of those who only saw it at a distance fail to appreciate. For centuries we have assumed that military virtue was synonymous with muscular prowess, with solid, unimaginative and rather animal temperaments. We expected the heroes of battle to be the heroes of the prize-fight or the football-field. Far be it from me to cast aspersions upon men of physical excellence and emotional placidity. But unless such qualities were accompanied by mental alertness, vivid imagination, and

wide sympathies, their owners did not make good modern soldiers. The reason is obvious. Men whose physique set them above timidity and gave them a sense of superiority in school or college, now found fear, in a form in which their muscles availed nothing. Men who had never imagined horror were unmanned when they met it face to face. Men who had never wrestled with the riddles of life and reached some sort of conscious philosophy, now realized that the conventions and punilities which had sufficed for peace-time crumbled away in the presence of death. In battle it was the boorish, not the highly strung, who succumbed to shell-shock: it was usually the sensitive, intelligent folk who displayed fantastic heroism and gained control of the situation and of their own fate. Homo sapiens, man with his full endowment of intellectual,

psychic, and spiritual resources, made a better and a happier warrior than the tiger or the elephant. It is not an accident that evolution has given him the supremacy."

P. 143-144. "The evil of war, even for those who get the best from it, lies in the fact that such tension even if induced and turned to gain is unnatural in itself and unworthy in its objective — unnatural because it is a reversion to an environment that we have long outgrown, unworthy because the purpose of our agony is ultimately the crude intent to kill.

Mankind is no longer organized for conflict at this level. He has grown out of the age of the cave-dwellers, and though his civilization has not destroyed but enhanced his powers of resistance, the breaking-point is speedily reached. To me, I confess, the saddest experience of war was not death or even maiming: it was the spectacle of lads who

had revealed splendid qualities of fortitude and comradeship being demoralized by the continuance of the test. Sheriff in "Journey's End" has given us a picture that most of us could multiply a hundred-fold. Sooner or later the character can no longer endure: its vitality is exhausted, its elasticity outworn. Stimulants may have their value: to live on them is to become a wreck: and such wreckage of the best was pitiable to see. When we complain of the dearth of leaders in these post-war years, we think chiefly of the casualty lists: we forget that every man who was not fortunate enough to get out of line by promotion or wound, and who saw more than a year's fighting, has sacrificed his future. We cannot wonder that since the war the prizes of prestige and position in church and state have gone almost

In the next two will be subject to [illegible]

exclusively to the men who stayed at home. They have preserved a fitness which others lost under the tension of reiterated shocks.

Such endurance, so splendid and so tragic, might be justified if the end were divine. The man who will not fling his life away for a cause is not fit for earth or heaven. But it is folly and wastage, idolatry and sacrilege, to demand such an offering for any but the highest service. Man, civilized and Christian, should have outgrown the stage at which he can worship Caesar, or deify the Empire, or give his life to political and economic aggrandizement. No doubt it is better to seek his nation's victory than his own comfort or wealth: no doubt men still surrender to baser ends than warfare: no doubt every sacrifice to public opinion or to tribal god brings a measure of reward. But the best should

be given only to the highest. God alone deserves and should receive the testimony of martyrdom."

P. 148-149. "Yet with the emergence of new levels of experience the character of the struggle changes. To devote to physical effort, to appeal to physical tension, capacities adapted to higher use, is to prostitute them — it is to mutilate the body and to outrage the spirit.

That is the evolutionary case against war — that it subjects a highly organized creature to conditions which, if they ever had a eugenic justification, have now become not creative but disintegrating. It is nonsense to say that civilization has enervated the race, or that war is necessary to prevent man from becoming soft and degenerate. No one who compares the recent war with its

predecessors will regard human valour as diminishing or human endurance as undermined by increasing culture. The demands upon fortitude in a single day of modern battle were greater than in a life-time of previous campaigning. Humanity has never been exposed to an ordeal so fierce as the battle of the Somme or Passchendaele or the retreat to Amiens. And the most civilized stood the test most successfully. But in doing so they were squandering capacities adapted for high cultural and religious ends upon crude and barbarous efforts. To devote the finest susceptibilities of mankind to the business of escaping and inflicting physical torture is to use a surgeon's scalpel to do the work of a frontiersman's axe.

P. 169-171 " In fact, of course, romance

can be discovered without any necessity for physical strife. For its full realization there are, as it seems, three necessary conditions. — conditions by no means limited to battle.

The first is the possession of a satisfying ideal, an ideal which can call out a passionate devotion and draw all our energies to its attainment. Ideal is too cold and abstract a term. Human beings demand that it be embodied for them in a person. Only when a man or nation sees its dream incarnate is its transformation complete. For, if it is to integrate and sublimate, devotion must quicken into love; that is why the art of loving is the highest and hardest part of education: and love, as Mr. Lloyd Morgan would argue, cannot be given except poetically, metaphorically and improperly to the inanimate or the

subhuman.

The second is the possession along with the ideal of some great and concrete task to be performed for its sake. Vision, unless it is expressed in action, enervates; love, unless it gives itself in service, turns rotten. To arouse enthusiasm and to deny it an outlet is to leave the enthusiast frustrate and resentful: his second state is worse than his first: it were well for him if his passion had never been born. The task must be worthy of the love, a task impossible (humanly speaking) of fulfillment, a task calling out all the resources of courage and patience, of ingenuity and persistence. It is in the doing of the work that the quality of the ideal is disclosed and its power to inspire appropriated.

The third is the support and inspiration of fellowship. Just as, in the

individual, integration of character puts an end to inward conflict and releases for higher use the energies wasted upon it, so, as we discover friendship and can cease to arm ourselves against our neighbors, a flood of new vitality becomes available. It is a commonplace that the valour of comrades differs vastly from the sum of their individual courage; and the same is true of any real group activity. We are used to the idea that the crowd or the committee almost invariably falls below the level of its more enlightened members. Collective action of a higher type, when the agents can be described as "of one mind and of one soul," has exactly the opposite effect: it transcends the utter-most that its members could separately accomplish; and they find themselves sustained and impelled by its influence. (This

is of course the answer to Niebuhr's contention that society or men acting corporately are necessarily immoral.)

The classic example of the fulfillment of these three conditions is to be studied in the earliest Church."

Conditions of happiness according to Tolstoi

1. Union with nature : country life
2. Work
3. Family
4. Free amicable discourse with all people.
5. Healthy and painless death.

of p 115

"The compulsive force of idea patterns". Veblen's explanation of the origins of institutions. "The basic importance of ideas which, however outworn and archaic, still move men to action or inaction. Here lies much of the explanation of sudden changes

inertia in the face of widespread economic collapse. Through his stress on the compulsive force of ideas Veblen can explain a good deal of the power that pecuniary values have upon our lives that cannot be explained by a theory of direct business pressure or even of vested interests.

Valid Veblen ideas:

1. The rise and potentialities of the machine process
2. The antithesis between industry and business
3. The anti-social tendency of business enterprise
4. Legal and political institutions as the vesting of economic interests.
5. The compulsive force of idea patterns.
6. The bankruptcy of business class (business class) values and of a culture dominated by them.

Max Lerner N.R.
May 15, 1935

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2 books on effect of machinery

psychology - Marston

Man can add artificial stimuli which will enhance speed of growth of social change.

Add vines and berries to trees to make system of permanent agriculture. E.g. Grapes & asparagus. Perennials a'la rhubarb.

Fish pond a source of proteins. Would not need absolute daily attention like chickens and none in winter. Also easier to protect from depredation. Put in center of yard so no fishing from next door. Could not be easily stolen at night. Dogs and cats would not harm.

I want Gerald Heard book on Religion in note on small scale organization.

Look up and read Howell Hart article on pacifism

Put together a collection of readings on N. V. R. - paragraphs, articles, & parts of chapters from various books. e.g.

Beards - Open Door at Home N.V. natl policy
Ruth Benedict - different civilizations (patterns of culture)
Veblen - Theory of Leisure Class - To get rid of conventions (conventionalized objectiveness)

Ec. of K.

Gandhiism vs. Socialism

my pamphlet on simplicity

Brinton's pamphlet

Bert Russell's article

Life of Gandhi

C.E. Merriam - Political Power - Mutual Aid (Kropotkin)

Decay of Capitalist Civilization - Webb

A book on inter-racial problems

McDougal Shand or another on sentiments

Martin Conway on Crowds

Norman Thomas on Exploitation
The Practice of Christianity - Macmillan 1913

A chap. from Meaning of Meaning

Tolstoi - The K of G is within you

Thoreau - Virtue of Civil Disobedience

Life Without Principle

G. Wallas - The Great Society?

a book on ecology

C.R. Griffith - "Introduction to Applied Psychology"

Goodenough - "Developmental Psychology"

Both at Swarthmore Lib.

Stanley Jones, c/o Methodist Church

150 Fifth Ave., N.Y.C.

In revision qualify what I said about military conscription. The whole population may be conscripted to non-military uses, because the entire nation will be attacked via the air.

A History of the Christian Church - Williston Walker

N.Y. Scribners 1918

The reason why the masses will never get freedom via legislatures is that the latter and party govt. schemes are devices to build up vested interests in the legislators, play on their desires for jobs and for power + prestige, so that they use all their energy in fighting for those rather than for the peoples.

Stanley M. Bligh - "The Direction of Desire"
cloth $1.20 372 pp.
The Desire for Qualities (out of print)
Social Therapeutics paper cover 204
Oxford Univ. Press.

The situation in India is a race for time between the unification being created by Bapu and the growth of selfish vested interests among Indian legislators. Br. have given so little power

that the latter interests will not grow enough to withstand forces of nationalism. Br. are admitting that Gandhi is shaking Hinduism to its foundations with Harijan move. The latter will join Bapu on next campaign. They are gaining power + intelligence + desire. All Indian groups are doing that in their own way. The Italian attack on Ethiopia will enhance Indian nationalism. The police attacks on Congressmen in politics will convince the latter that N.V.R. is the only way. Press censorship is embittering Liberals, e.g. Chintamini.

Although "the poor ye have with ye always" still the work to prevent or ameliorate it goes on and is good because the struggle conduces to unity. So with the struggle vs war and violence.

J. B. Fg

1737 Cambridge St.
Ambassador Hotel

"A Survey of Mystical Symbolism" by Mary Anita
Macmillan. N.Y. 1933 S.P.C.K. London

H. Silber - "Problems of Mysticism + its Symbolism"
C. Jinarajadasa "The Nature of Mysticism"
H. Bailey - "Lost Language of Symbolism"
Elizabeth Goldsmith - "Life Symbols as related to Sex Symbols"
R. Eisler - "Orpheus the Fisher"
H.F. Dunbar - "Symbolism in Mediaeval Thought and its Consummation in the Divine Comedy"
A.H. Thompson - Mystical Element in English Poetry
A.K. Coomaraswamy - Buddhist Iconography
See Iconography in general

Wilbur K. Thomas on Sayings of Jesus usually quoted on "N.V.R."

Re changing human nature see Dewey "Human Nature and Conduct"

New Process Co., Warren, Pa.

Pyroil 1 pt 85¢ mixed with Lingolette paint remover

Read Von Hugel Essays Vol. II re things to overcome by use of NVR in international war.

See 2 books on general strikes for elements which it must overcome in strikes or other non-cooperation.

Vitality by Boris Sokoloff M.D.

E.P. Dutton 1935

Civilization & the Unemployed by A.M. Cameron

There is something about us dying for a truth that is very compelling. Cf. X, Socrates, Huss, Irish martyrs. Look up Suffering in Hibbert J.

Allen - Eaton

Russell Sage Foundation Looms.

Circular 296 of U.S. Dept. of Agric. - "Diets at 4 levels of Nutritive Content and Cost". Free.

In so far as sadism derives from previous humiliation (cf. Germany) the respect for personality of opponent shown in N.V.R. tends to remove some of this element.

Build up small groups to compensate for the strain of national organization.

Love of mankind is proved by self-sacrificing devotion to the poor (the largest group) Must live lives of real simplicity to prove devotion + to understand their lives + to win their love + trust. Without their trust we cannot reform the world! ———

The Spread of Sadism

N. Republic May 16, 1934

✓ Can Prayer Be Answered? - Mary Austin

Farrar + Rinehart $1.35 1934

Imagination - S. Parker Cadman

Dutton $1.10

✓ The Emergence of Man - Gerald Heard

$2.75 1932 Harcourt

Henry J Hall on occupational therapy

Boylston Med. Library

Boylston 8 January or

Boston School of Occupational Therapy

V. suffering without resentment is what wins followers. H--- about Debs! Why no more fasts?

See Von Hugel on War in one of his Essays.

on p. 228 of 2d Vol. of Essays, on suffering.

There is a difference in the costliness of apprehension of different orders of apprehension, scientific, aesthetic, ethical, religious. A part of the depth of personal commitment.

The true pacifist position is an understanding of the real relation between the yes and no elements of life. Saying no takes more inner work. In studying this element in different religions, see how they treat the different sentiments + the sort of constructive work they emphasize + how they regard persuasion + the elements in persuasion How they regard voluntary suffering + its creativeness. Buddha is mostly shying away from involuntary suffering. Inconsistencies. Also in choice of exemplars. ———

Klausner says the Jews rejected Jesus because he did not value the ceremonial + customs which bound the Jews into a nation, he disregarded the things which make a national life + culture (oathe, reverring the sovereigns, etc) 379 Partly this addition of custom is like Hinduism. But Hinduism is N.V. + so has lasted longer than Jewish nat'l life + does not arouse ill feeling. Perhaps Jesus did this to break down the State, + by N.V. build up entirely new forms of human association. He took the risk of centuries of decay of the State, to build up a better form + basis of human association.

In this connection note his attitude toward property. 410, 4 n.

Cannot make Jesus ethic a real basis for a world culture until we develop disciplines for carrying out N.V.L.

Gestalt Psychology
by G.W. Hartmann
Ronald Press, New York 1935 $3.50

Send Karl Hessler + send him my book

Richard McFeely - George School
David Day, Westmoreland

If we are to produce for mankind as a whole instead of just for ourselves or our families, the extension of our group must, I should think, be gradual. Begin with the small group, of say not over 50 & preferably about 12 & 15.

—

The Quaker form of meeting, meeting no paid ministers, no musical instruments, no organ, no ~~natural~~ accessories, no large hall,

is best for four, opposed & harmonized groups. Almost any room can hold the optimum number for a Quaker meeting or a meeting that would be fruitful either emotionally or intellectually.

Speak up Father Lemmens' sermon "Personal Influence the Means of Propagating the Truth".

"Men are guided by type not by argument; that some winning instance must be set up before them, or the common will be vain, and the doctrine will not spread." The main cause of changing the national character. "Some one illustrious type catches the eye, so to speak, of the nation, or a part of the nation, as records called the soul of that nation, ——— It is the life of teachers which is catching, not their tenets." Walter Bagehot "Physics & Politics" p 90. Again at

p. 95 he says "In this way the infection of imitation catches men in their most inward and intellectual part – their mind. But it also invades men – by the most bodily part of the mind – so to speak – the link between soul and body – the manner."

p. 92. "The propensity of man to imitate what is before him is one of the strongest parts of his nature. And one sign of it is the great pain which we feel when our imitation has been unsuccessful. There is a general doctrine that most men would rather be accused of wickedness than of gaucherie. ... The bad copying of predominant manners is felt to be more of a disgrace than common conduction would account for to

being, since gaudiness in all but extravagant cases is not an offense against religion or morals, but is simply bad imitation."

p. 137. [Custom rules the future absolutely]

p. 163. "Tolerance too is learned in discussion, and, as history shows, is only so learned."

p. 175-9 "But though in the earliest and the latest time government by discussion has been a principal organ for improving mankind, yet, from its origin, it is a plant of singular delicacy."

Fr. 179 "Nothing promotes intellect like intellectual discussion, and nothing promotes intellectual discussion so much as government by discussion." [i.e. small groups Rep.]

~~It may be poss~~

Nov 10. 1935.

Discipline of anger may be easier than that of fear because anger comes out of a realization of greater strength than the opponent has, so there is more a sense of leeway between the threatened danger & my retaliation. But in the case of fear I feel close to margin of safety death. There is more to work with in the case of anger.

If I feel anger toward my opponent & control it I am prevented by my anger from using truth. It makes me desire to seek his injury or retaliation. The public sees the difference & mocks my anger. So I cannot win public

opposed by any mere suppression of outer ~~expression~~ acts. Else my opponent senses the difference.

Courage is related to will. ∴ to wholeness & complete integration of personality, & to concentration & singleness of mind & of desire.

The imagination is an integrating factor. It perceives relationships and ∴ meanings.

Simplicity should be guided and tested by the charity chapter I Corinthians 13

Our concern & learning are

Kilpatrick's "Foundations of Method Ch 6 & 7

Bagley - "Education, Crime & Social Progress Ch 5, 6

Dewey - "Interest & Effort"

(over)

Nov 10. 1935

~~It may be possible~~

Discipline of anger may be easier than that of fear because anger comes out of a realization of greater strength than the opponent has, so there is more a sense of leeway between the threatened danger & my retaliation. But in the case of fear I feel close to the margin of safety & death. There is more room to work with in this case of anger.

If I feel anger toward my opponent & control it I am prevented by my anger from seeing truth. It makes me desire to seek his injury or extinction. The public sees the difference & sees my anger. So I cannot win public

opposed by any mere suppression of outer unsavory acts. Even my opponent senses the difference.

Courage is related to will. ∴ to wholeness & complete integration of personality, & to concentration & singleness of mind & of drive.

The imagination is an integrating factor. It perceives relationships and ∴ meanings.

Simplicity should be guided and tested by the charity chapter I Corinthians 13.

On coercion & learning see Kilpatrick's "Foundations of Method Ch 6 & 7
Bagley - "Education, Crime & Social Progress Ch 5, 6
Dewey - "Interest & Effort"

(over)

Harris - "Changing Conceptions of School Discipline" Ch 8

Bagley - "School Discipline" pp 131 ff. ch. 10, 13

Pringle - "Psychology of High School Discipline". Ch. 1 & portion

Smith - "Contributed School Discipline". Ch 2

Annotated Card Groups
New Haven & Hartford Cos.

Psych - Adler's psychological Magazine

Re Imagination - The Road to X and Jones; Babbitt On Being Creative; Dewey on Blake & his symbols; M. Mc Millan "Education through

Imagination; Ribot on the Imagination
Prescott "The Poetic Mind";
G. Wallas "Art of Thinking";
Charles Baudouin "Psychoanalysis
and Aesthetics" Allen & Unwin 1924
(& Symbol-chez Verhaeren);
"Plots & Personalities" by Stevenson
& Osbourne (!); "Browning as Artist"
by Dorothy Broude.

Part of the value of a final blue print
of a social good (e.g. a socialist state) is
as a symbol, - a stimulator and carrier of
energy. It may also act as a criterion or
test for action. I think its chief value is
as a symbol. As a matter of fact it
never can actually be put into action as
originally conceived. The future never can be
[illegible] foretold
squeezed into so definite a picture (of

"Sold out to the Future" by Ray Hilton (Hampton)

It is given that R. Niebuhr, so pessimistic in human nature, is a socialist, for socialism makes high ethical demands on the masses, at least for the period of construction, if the masses socialism he said have

---

As soon as you create an organization it is a new concept all of its own, a living intellectual creature, struggling for its own maintenance and life & power. It ceases to be a mere means to life, it becomes an end in itself. In order that it may continue to exist, together with its other living adjuncts (jobs, etc), people will sacrifice other concepts to it, even other personal lives. We have a competition between men and concepts, not men. Thus all organ-

ization tends to injure or destroy the line of min. Gandhi by insisting on the importance of the means, rather than on a finished good, is helping to postpone the crystallization of Indian life around another concept. England has done this in part by not having a written constitution of government.

True, life must take form in order to function in this world. But that form should not be too intellectual. An organization, especially a large one, tends to be that way. Perhaps small size organizations help to keep emotion & other elements more fully into the form.

Psychologically (Gestalt) anger & pugnacity may well be the best way to restore the inner balance of the system if the individual is a separate unit. But if the unit

is mankind, & the reaction of the victim makes that clear, then anger is no longer psychologically needed to restore the sense of inner balance and ∴ it disappears.
∴ The victim must make my mind this idea of mankind as a unit, and prove it by all his actions. And since economics is so important (food, shelter, clothing) the n.v.s. must be active in that realm all his life, proving his concept of unity.
∴ Our symbols must not be divisive in operation. E.g. money. We must have a symbol for trust, but not the idea that trust is divisible.
* (?)

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"Yoga for the West" - Felix Guyot
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"Adventures of Ideas" - A.N. Whitehead
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"Is War Obsolete" - Chas. E. Raven.
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"Personal Influence the Means of Propagating the Truth" -
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"The Frustration of Science" - Hall, Crowther, et al.
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"Soliloquies in Solitude" - G. Santayana
"History, Psychology and Culture" - Alex. Goldenweiser
"An Introduction to Psychology" - Coleman R. Griffith
"The Psychology of Wants, Interests and Attitudes" -
p. 67 E.L. Thorndike et al.

"The Transformation of Nature in Art" and
"Elements of Buddhist Iconography" - A.K. Coom'y (adv.)
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"The Open Door at Home"- Charles A. Beard
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""Civilization and the Unemployed" - Adelaide M. Cameron
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"Panchatantra" - Ryder
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"Wanted: A Christian Doctrine of Property" - W.McN. Poteat, Sr.
p. 119 (letter in Christian Century)

"The Domain of Selfhood" - H.V. Feldman
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"Studies in History" - Toynbee
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"Adult Interests" - Ed. L. Thorndike
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Perhaps negotiation is the way to get around the resistance of the reluctants to actions initiated upon by Pareto.

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